



Stell.

THE
Bee hiue of the
Romish Church.

A worke of all good Catholiks
too be read and most necessary
to bee vnderstoode :

*Wherein both the Catholike Religion is sub-
stantially confirmed, and the Here-
tiques finely fetcht ouer the coales,*

*Translated out of Dutch into Englishe
by George Gllpin the Elder.*

1. Theff. 5. 21.
Prooue all thinges, and keepe
that which is good

Imprinted at London by Tho-
mas Dawson dwelling at the three
Cranes in the vinetree,

1598.

THE
Bee-hive of the
Roman Church

A word of advice to all good Catholics
who desire to be good and necessary
to the Church

When we look at the Church of England, and the
Roman Church, and the other
which are in the world, we see
that they are all different
in their opinions and practices

It is not possible for us to see
that which is good

Printed at London by Tho:
the Stationer de Witt, the third
of the year 1702



To the right

*Worshipful, wise, and ver-
tuous Gentleman, Maister*

*Philip Sidney, Esquire, the aboun-
dance of Gods grace, and all
spirituall blessings,*



F notable
knowledg
(right wor-
shipful,) if
perfect ex-
perience,
if singular
authoritie
if deserved

dignity, finally, if any excellent and
spirituall ornament of Nature (or ra-
ther of God) bee sufficient to winne

credite,

The Epistle

credit, and to purchase prayse : then must this be a necessarie consequent, that where many giftes of Gods grace do ioyntly concurre and runne together, there credite hath continuance, and prayse possession. Such a one is hee, who by no lesse labour then learning, and by no lesse learning then judgement, not onely attempted, but also finished (to his no small commendation, being a worthie Gentleman, and hauing enough in ciuill and politike affaires otherwise to bestowe his studie, and his time,) this most profitable and true Christian worke: which though by reason of the manifoldnesse of the matter it be wearisome to reade, yet with such weight of wisdom, diuerse wayes declared, that tediousnesse is so attenuated and diminished: that (as a footeman, hauing far to goe, maketh lesse account of his labour, if the way be pleasaunt: and by the present view of comfortable objectes, is so rauished with delight, that hee thinketh not vpon the length of his iourney: in this booke things
are

Dedicatorie.

are so tempered, that as the best sawces being made of sweete and sowre, doe please the taste) the Reader shall feele himselfe in such sorte affected, that albeit the perusing thereof shall seeme passing paynfull, yet (circumstances accordingly considered, and poynt by poynte precisely pondered) it shall prooue exceeding fruitfull. Againe (Right worshipfull) as in building, not hee which seeketh rather to bee sumptuous then substantiall, but hee which endeureth to bee both substantiall and sumptuous, deserueth most commendation: so in writing, not hee which hunteth after the finest phrase, and sweetest stile, neglecting (in the meane time) sensible matter, sauoring of iudgement: but hee, which hath the capacitie, both pithily like a Logitian and pleasantly like a Rhetorician, to leaue some prooffe to the worlde of his witte and knowledge, is to bee had in admiration. In which thing because hee is excellent, by whom this booke was written, it importeth more

The Epistle

then I am able to viter : which (what-soeuer it bee) I leaue to the censure of the wise . And nowe (Right worshipfull) somewhat superficially to touch the woorke it selfe : which I may well resemble to the Anatomie of mans body : wherein as wee may see the wonderfull wisdom of God, in the creation of mortall man, how hee hath powred life into the principall partes, as it were into certeine vessels, and couered them with flesh, which I may boldly compare to clay, for the better preservation and safe keeping of the same : how cunningly the whole body of man is builded and knitte together , with sinewes, veines , artires , ligatures , gristles, bones, muscles, and such like : so in this booke, being but a manuell, the very secretes of the Romish Church are so discouered, (which in the opinion of the Pope and his consistorie, is high treason , and vn Pardona-ble,) that very babes and sucklings may beholde their abominations , and spitte at their villanous practises,

to

Dedicatorie.

to themselves aduantageable, to the Church of Christ offensive, and to the glory of G O D nothing more derogatorie. This notable booke therefore (Right worshipfull) I haue presumed to publish abroad, vnder your patronage and protection, not doubting that it should want credite, if it were not ouershadowed with the countenance of some speciall personage : but for your disposition being so vertuous, as that you are a mirror among men, and your course of life, so prayse worthy, as that you may bee well thought a blossome of true Nobilitie : your worshipful mind also being beautified and enriched with such rare ornaments, as that you among the rest, glister like a starre : therefore vnto your worships handes haue I beene encouraged to present this worthie booke, translated and printed at my proper coastes and expenses, not in hope of any extraordinarie profite, (which howe little I thinke vpon, let him iudge that knoweth all things,) but that the Church

The Epist. Dedic.

of Christ; being not yet growne to
perfect age and strength, may reape
some speciall benifite by the same. And
thus hauing layde open, very blunt-
ly, but plainely, my simple (but yet
honest) meaning, I commit your
worship to the grace of God, which
as it hath hitherto (no doubt)
bin your direction, so I hope
it shall, and (God grant) it
may be you lodesman
to life euerlasting.

Amen,

Your worships at
commaundement
Iohn Stell.



To the Reader.



Good Christian Reader,
thinke it not lost labour
to read this little booke,
which as it beareth the
name of a Bee hine, so it
conteineth good store of
holesome hony. Neuer-
theles, take this short admonitiō by the way
that in reading the same, thou play not the
part of a Spider, which out of sweete and o-
doriferous flowrs sucketh deadly poison: for
what is that else but to abuse a benefite, and
to make that euil to thy selfe, which by na-
ture is good? I know it spites the Papistes,
that their inglings are espied: and I beleue
they will be so far from singing a Requiem
for his soule, by whome it was compiled, or
from pitie to purchase him a pardon from
the Popes good grace, that they could finde
in their hearts to appeale to the Spanish in-
quisition, and by their tormentes farre pas-
sing the paines of Purgatorie, to constraîne
both him, and them that shall read it, to cry
Peccani. O charitable Catholikes. Be they
such curst cattell in deece? Alas for pitie:
God keepe vs out of their clauens. Will not
Peter

To the Reader.

Peter pence salve up the sore? O, yes marry, that is meate for their mouthes, But will they frette and storme in such sorte? Tut a point, they haue had the raene too long, it is time that they bite on the bridle. But farewell Papist: R. this pill, O it will scoure and purge. Thus gentle Reader (to conclude) thou hast such a book, as wil make thee priuie to all the practises of the Babylonicall beast, (Rome I meane) the denne of Dragons and diuels: which if it were translated into other tongues, by the industrie of the learned, as it is in non, but in Dutch & English, it would increase choler so abundantly in the Pope, the Colledge of Cardinals, Monasteries of Monkes, Fraternities of Friers, nestes of Nones, and the rest of the pharisaicall Frie, as whole handfulls of Helleborus, or pounds of Colloquintida can neuer auoid: & (wote you what?) what wil pul down their mother the holy church vpon her knees, with thought and sorow. Wel, I leaue the benefite of this booke to thy diligence in reading, And thus farewell.

Thine in Christ
John Stell.

This is a cleare and per-
fect interpretation of the Epi-
stle of Maister Gentian Haruet, now late-
ly set forth in French, and in Dutch,
and directed to those, that are fal-
len from the true Christi-
an beliefe.



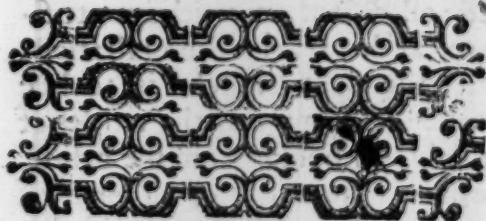
Herein the ful founda-
tion, and profound
establishing of the
holy Romish beliefe
is declared: all new
heresies confoun-
ded: the might, authoritie, and wor-
thinesse of the Church of Rome, ex-
pounded, and by Scriptures confir-
med: all dissentious articles put to si-
lence, and a playne demonstration,
where the right Churche is to bee
founde: In Summe, all the articles of
the holy Catholike Romishe beliefe,
are heere drawne out of all sortes of
flowers in the holy Scripture, olde Fa-
thers, Councelles, Decrees, and Ca-
nons, gathered together and as in a
sweete

An Interpretation.

Swete Beehive, brought all in one :
and in the last is set forth, the man-
ners, conditions, nature, and essence
of Bees, the honie and honie-combe
of this Beehive, collected out of the
best olde writers, as well Grecians as
Latinistes,

Made and brought to-
gether by *Isaac Rabborens* of
Louen, Licenciate in the Popish
lawes,

To the



To the right worshipfull
 holy, profounde, and learned Do-
 ctor, and Magister noster, Maister Fran-
 ciscus Sonnius, nowe most worthy Bishop of
 Shertoghenbosch, health and blessing
 from God, and the Pope our most
 holy father.

Afterward
 Bishop of
 Antwerp.



Ight worshipfull, louing,
 and holy father and Bi-
 shop, when I do wel con-
 sider, & thinke vpon the
 noble, commendable, &
 woorthie deedes, which
 your honour (with the
 good helpe of the most famous and deuoute
 Cardinall *Granduelle*, and other good sub-
 iectes of the most holy Apostolicall catho-
 like Popish church of Rome,) haue (within
 these nine or tenne yeares) taken in hand, and
 almost brought to passe, touching our aun-
 cient and welnigh ouerthrowne Romish Re-
 ligion, to proppe and vnderfet the same with
 newepillars, and strong styles, binding it with
 well twisted ropes, and cordes of the *Spanish*
Inquisition: I must needs, and of right (in the
 name and behalfe of my countrymen and in-
 habitantes of the base countries of Germa-
 nie)

Sheweth
To your Honor
the humble
petition of

nie) giue you worthie thanks, for the great alterations and changes, which within these fewe yeares haue happened and chaunced to the prooffe, within the sayde lowe countries, For, had not your Honour, about the yeere 1558. in the time of the most holy Pope *Iuly* the fourth, stoutly and diligently travelled and obtrayned that these our base Countreies might bee provided for with newe Bishops, to serue for Inquisitours and accusers of heretikes and Huguenotes. Surely, the case was such, that the Popes holinesse, with all his booties and shoppes, must out of hand haue bin trudging out of these countries, and all by reason of this new Gospel, which men would needs set forth : wherof your bishops Mytter, crozier staffe, and your laudable Inquisition, haue not reade much, (considering that your Honor can content your selfe with your Portefesse, and a canne of good rennish wine) wherof if it had so come to passe, a most pittifull case must needs haue folowed : As especially, that a man shoulde scarce afterwarde haue founde any one, that would haue sayd Masse for mony : yea, the Priestes themselues began to bee so ashamed of their shaven crownes, that in some places they would haue beene glade too couer them with cowe doudge,

as in an olde prophesie is declared. The Bishops, the Prelates the holy Monkes and Canons, the Inquisitors and all idle officers of the spiritual courts, should not haue had any more woorke, I omit howe that the famous doctors of Louen, the Licentiates and Bachelers of Diuinitie shoulde drinke no more *vinum Theologicum*, or *vinum Cos*, that is to say, of the persons fatte: but must haue taken patience with smale ale & single beere whereof they might soone haue gotten the Collicapassio. And where (I pray you) shoulde the foure holy begging orders haue become? And especially the deuout Franciscanes? shoulde they not all (in generall) haue gone and hangd their cowles vpon the hedge? And then what shoulde haue become of all the goodly ornamentes of the church, as braue altars, gylte Christes, holy reliques, braue Images, Copes of gold, siluer and filke, and other moe such like iewels, wherewith all the churches and holy Saintes as well Feminine, as Masculine, are decked vppe and trimmed, which all the Bishoppes haue promised by solemne othe too maintayne and defende, too the vttermost of their powers. But what is all this to the purpose? The Masse, the Masse (I say) yea, the holy blessed Masse laye so

Vinum Theologicum, is to say, the best wine that Diuins do drinke gladly.

Vinum Cos, is to say, *Vinum caloris, odoris, saporis optimi*: that is to say, of very good colour, smell, and taste.

As well the Saintes as the Saintes.

To the right worshipful

extreemely sicke, than men began alreadie to sing *Requiem* ouer her, the holie Saintes, did not get any more liberall offeringes, more sensinges, nor more pilgrimages. Yea, the people began alreadie to pul downe images from the altars. No man woulde giue any thing for pardons, nor for the Popes bulles: Yea, the whole staple of pardons, especially purgatorie, beganne to waxe colde. The Pope himselfe was esteemed for an howlie-glasse: The Decrees, and Decretals, the Sophisticall gloses, the sentences, the Quotlibets, and such like toys of the schoolers and doctours of Louen, were cast behinde the benche: Satisfaction, and full recompence were no more made any account of: Auricular confession was almost murdered: Shroue tuesday, and Iacke a lent had almost broken their neckes: all the holy and goodly procesions with the stately stations, Perambulations and going about the streetes, were esteemed for boyes play: the holy Sacrament was no more deuoutly carried vp and downe with fiffes & drummes. In conclusion all the holinesse, of the Catholike church of Rome began to fall in the ashes: and in place thereof you shoulde heare nothing else, neyther in the rownes nor without, yea, nothing was
read

Franciscus Sermon.

reade but the Bible, or Saint Paul. The people woulde pray to none other, but to God alone, neyther woulde haue any other mediator, but Christ Iesus, nor put their trust and confidence in any other thinges, but in his merites : No reioycinges but in his Crosse, death, and passion. They did only esteeme for Sacraments, Baptisme, and the Lords Supper, yea, and did vse the same very simply without any stately station or ceremoniall brauerie, without coniuringes of the Diuell, without spitle, without salt, without greasinges, & also without albes, surpleses, or coapes, without singing of *Per omnia secula seculorum*, or *Dominus vobiscum*. They woulde goe no more too shifte vnder their ghostly father, but to God aboue, or else before the whole congregation : They did not passe any more for absolution, they woulde not pray any more for the sillie soules, which lie in Purgatorie, but euery one would ground his prayer vppon the holy Scripture : They would acknowledge but one supreme heade of the church, namely, Iesus Christ the sonne of God : They would haue bishops, renouncing the name & office of tyrannicall Inquisitors, too preach the gospel, to leaue of their trap horses & mules, & go on soote: they did

* * 2

esteeme

To the right worshipful

esteeme all manner of meates, good and lawfull, first saying grace in their mother tonges: neither did they much regarde the eating of fleshe in Lent, no, not euen on good Friday: In summe, they went wholly about to bring in a newe reformation of Religion & discipline Ecclesiasticall, the like whereof was neuer scene of the holy church of Rome, nor of our forefathers: They tooke in hande to restore all againe, too the olde and former state of the Apostles and Euangelistes, what pitie, what care, what sorow, had this beene to our dearely beloued mother the holy catholike church of Rome, and too all her good subiectes? But praysed bee our blessed Ladie of *Antwerpe*, your honour did well foresee, and in time diligently withstand that inconuenience, in that you haue placed the inquisition in the lande, driuen away the *Gewses* or Heretikes, layd the Magistrates in prison, bannished & brought to the Butchers stal the Gentlemen and good subiectes, made a way and open passage for the *Spaniards* into the land, set vp fire and sworde in token of victorie, and in euery corner reared vp gallowses, & plentifully shed the blood of those newe Euangelistes: In Summe, your diligence, your quicke expedition, your greate zeale,

They were called *Gewses*, which tooke part with the Prince of Orange against the Papistes.

zeale, your newe Bishoppes, and your holy Inquisition, haue so well aduised, counselled, perswaded (or rather forced) our Soueraigne Lorde the King his Maiestie much rather too see the destruction of his Patrimoniall lande, the ruyne of his subiectes : yea, the imprisonment, and death of his owne only sonne, then too permit the holy catholike church of Rome to suffer such shame : and that in place of the Popes decrees and Decretals of the Masse booke *Hortulus animæ*, and such other seruice bookes, the Gospell, and holy Scripture only should succeed, & take possession. Therefore your Honour is highly to be praised for such noble actes : And euery man is duely bound heerein, to assise and further you in your enterprize, too the vttermost of his knowledge and abilitie.

This (Right honorable and blessed Bishop) is the cause, which hath moued mee poore and vnwoorthie brother of *Saint Frauncis* order, to dedicate and sende this my simple present to your honour, too the ende that I (with this my smal gift of good wil) may somewhat (though but a little) help to strengthen and repaire the decayed walles of the Romish church, and establish againe the right & perfect foundation of our most holy father, the

To the right Worshipful

Pope, Therefore hauing a while agoe : seene and marked that in the Citie of *Antwerpe* was a small booke set foorth in Frenche and Flemmishe, intituled and named *A Letter Missiue: Or, An Epistle directed vnto the Apostataes & Back slyders, From the true Christian beliefe, compiled and made by Master Gentian Hernet, &c:* And for that the same booke was greatly desired, and very much esteemed of all good and catholike harts : I haue (with all diligence and circumspection) perused and reade ouer the same : wherein I haue founde in effect : that in the same is briefly declared and set foorth the whole grounde and foundation of the holy Romish religion, which your honour, euen with fire and sworde, to the subuersion and utter ruine of the whole land, doth seek most zealouslie to maintaine. And I am therby perswaded, that the same booke was most worthy to bee reade ouer of all men, to the ende that all startbackes from the faith, might returne into the right way: and the good faithfull catholikes thereby strengthened and confirmed, But now considering the said booke to bee very short, and something darke for a matter of such importaunce, and likewise had either none or very fewe proofes.

out

out of the Scriptures, Councels, holy fathers,
and Decrees of the Popes : therefore I haue
thought good to set penne to Paper, and to
set foorth and declare the same at large, that
nothing needfull should beelacking. Moreo-
uer considering that it is most necessarie, to
declare something more at large, especially
touching the woorthines, and authoritie of
the holie Church of Rome, and the true
exposition of the holy scriptures: whereupon
the summe of all our matters doe depende,
for that wee haue alwayes beene forced too
call vpon the church, and especially now,
when there is none other shilde or defence
left vnto vs : therfore haue I traueiled briefly
to shew of this matter, where the sure ground
and foundation lyes, by what Scriptures, by
what holy fathers, by what counsels, and by
how many Decrees euery point is defended:
and likewise howe and in what manner the
Scripture and the holy church of Rome are
ioyned together, and catholically vnderstoode
in such order as the same shal in no wise serue
the Heretikes any thing at all to their purpose
or aduantage. And forsomuch as this worke
is sucked out of sundry sorts of flowers gathe-
red together: therefore I haue named it, *The*
Bee hine of the Romish Church, therby to

To the right worshipful

too giue too vnderstand, that as the honny Bee, doth not gather her honny out of one flowre alone, but of many and diuerse: So doeth not the church of Rome stande vpon one Scripture, Byble, Councels or bookes of Decrees, but doth catch and snatche out of each of them, that which best serueth her purpose, as hereafter euery man may plainly perceiue, and in the ende of this booke shall vnderstande more at large, whereas the speciall causes are set forth, why and wherefore we haue christened this booke with such a name. And nowe, hauing vnderstoode that your Honour did a good while agoe set forth a certayn booke, against the confession of the faith of these newe Gospellers, I did very earnestly trauell too gette the same, trusting that it might (perhaps) haue eased mee of this my labour, for that I thought your Honour should haue set forth these matters there at large. But after that I had superficially and lightly reade ouer the said booke, (not hauing the lucke too keepe the same long by me.) I was the more willing to set forth this my *Bee hine*, for that I sawe it should serue very wel, to the opening and more plaine declaration of the foresaide booke, which your Honour hath made and published: considering

Franciscus Sannius.

sidering that your honour is busie in every place with the authoritie and dignitie of the holy Church, of her ordinances or constitutions, additions, or traditions, and of the spirituall exposition, which she hath made vpon the Scriptures : and perceiuing nothing to be clearely set foorth, whereby one may finde out these constitutions and ordinances, whether in the Scripture, in the Fathers, in the Decrees, or in the Councils : so that a simple man might alway stand in doubt, what you will haue esteemed and holden for the commandements, ordinances, or traditions of the church, and what men shall call the church, and likewise what rule or inuiolable order this holy church doth commonly keepe and vse in the exposition of the Scriptures, but I thinke your honour did leaue this vndone as our sayd Maister *Gentian Haruet* did, especially, because it was to smal and slight a matter for you too trouble your mytred head withall. And therefore haue I gladly taken vpon me this paine and trauel, and haue clearely set forth in this my book, vpon what ground and foundation all these thinges are builded: So that the necessary vse of this book is vnspeakeable as euery good Catholike shal wel perceiue of himselfe. And so much as herein

To the right worshipful

in is not written any thing, but it doth agree
aswell,yea,better with the saide booke made
by you,then with *Gentianus* booke,I would
gladly haue it set soorth, as an Exposition,
Close or commentarie vpo your foresaid pre-
tie book:but considering that I had not any
copie of your said booke in my custodie:and
fearing also least your honour might haue bin
offended,that any man should take vpo him
to expound or comment vpon your writings
which are as cleare as hellish Sunne, euen as
your owne name *Sonnus* doeth signifie: so
that I haue proceeded with my first determi-
nation,thinking it sufficient for me,if I might
hide this my trauell vnder the wings of your
honour, like as vnder the same all our newe
Bishops haue bin hatched, Most humbly be-
seeching your honour,to accept this my sim-
ple gift in good part, and as becommeth such
a worthie Bishop to do, trusting yet (within
short time) to set soorth more such workes;
and thereby so precisely to expounde all the
bookes that are set out by your honour,and
other doctours of Louen your companions,
that a blinde man may feele them with his
handes: yea, & without spectacles or candle
conceau what great holines lyes hid in such
cofers. You may (if it please you) in the
meane

Franciscus Sonnius

meane space accept this my worke, as an explanation and Cōmentary vpon your book, which too doe resteth at your pleasure and good will . And heerein I commend your Bishops Myter and crosyers staffe vnto the tuition of our holy Father the Pope , who preferue & keepe your Honor with all your brethren our new Bishops, in prosperous estate and prooeedings against all Heretikes.

Datum in our Musao, the v. of Iannary, being the Eeuen of the three kings of Collen, at which time all good Catholikes make merry, and crie, The King drinckes, in anno 1569.

Your Honors welwilling seruant in all
that lyes in my simple power,

Isaac Rabbotenu
of Louen.

¶ The argument of this
booke: *Wherein the Epi-
stle or Letter missiue of Maister
Gentian Haruet, is deuided into sixe
parts, and the meaning of the
same briefly de-
clared.*

THis deep grounded and most lear-
ned Epistle of the right worship-
full Doctor Maister Gentian Har-
uet, directed to those that are de-
clined and fallen from the holy Romish
Catholike Church, is deuided into sixe
speciall and principall partes: whereof
the first is:

1 That the Heretikes and Hugues-
notes cannot repute themselues for faith-
full people, so farre forth as they do not
belæue all things, which our louing mo-
ther the holy Church belæueth, without
whom no saluation can be obtained: and
especially, for that they will not belæue
the Transubstantiation of the bread in-
to the very body of Christ.

2 The second is knit to the first: name-
ly: They mainteine iniuriously, that we
ought too allowe nothing, but what is
maintei-

The Argument.

maintayned by the Scripture.

3 Thirdly: They doe not beleue nor allow seuen Sacraments, inesppecially, Auricular confession, the Sacrament of Patrimonie, and the holy Ointment or Unction.

4 Fourthly: They do the Catholikes great iniuries: insomuch as they repute them for Idolaters and worshippers of Idols.

5 Fifthly: They seeke nothing else, but fleshly liberty, and their own appetites.

6 Sixthly and lastly: Their Preachers are vnlarned dolts, and leade a lewde, loathsome, and wicked life.

In these five pointes is byiesly rehearsed the whole ground and foundation of the holy Catholike doctrine, taught by the Romish Church: and is so gallantly established: yea, and all the Heretikes so finely fetchouer the coales, that there remaineth not a iotte to be spoken of any further. Yet, seeing the ground and meaning of this Epistles Authour, did stretch chiefly to challenge the Heretikes forth into the field, and then champion like to combate with them: (like as he sheweth that not long since the noble knight

The Argument.

knight, Maister Nicholas Villegaignon, who by his wytyng thought too egge forth maister Iohn Caluine, and by that meane to haue wonne a perpetual fame, and euerlasting memoire.) It is euen in like sort fallen out with this good fellow, as it did with the saide Villegaignon. For his hap was, the better to fit his purpose, to set downe (as hee before mentioned) many doubtfull partes, very darke and obscure reasons: yea, and some, somewhat grosse, supposing heerewithall (as with a baite) to drawe the fishe into his net. Wherby (alas) it came to passe, that his good and godly meaning was spelde and construed a wrong way, and the heretikes did seeme to make a mocke of it, as though he were vnworthy to haue an answer to the same, considering that he did shew very little Scripture or authoritie to affirme his matter: Euen in like maner as they had in times past iested with the foresaid Villegaignon.

Therefore it hath seemed both good and necessary vnto vs, and so for the preferment of the holy Romish Church, most available, that this present Epistle shoulde be at large declared: and very strong and apt

The Argument.

apt authorities to be brought in, for eue-
ry part and parcell of the same, collected
aswell out of the Scripture, as out of
the best and fittest bookes of the ancient
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ly Church is most supported: to the end
we should the better conceiue the costly
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ded in this short Epistle: and that eache
might vse the same too his most aduan-
tage and for a publique instruction, ho-
ping (through this holy and meritorious
work (to purchase heauen, and
withall to redeeme and let free
two or three soules out of
Purgatorie.

(:.)





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workes of Supererogation.
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No workes of Supererogation in
any Saint, though neuer so
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FINIS.

Gathered by Abra-
ham Fleming.

Heere followeth the declaration of the first part of the Epistle of Gentian Harnet : wherein is treated, what the holy Church of Rome is : wherein her power and authoritie doth consist, and how the same extendeth : then is concluded, that Lutheranes and Huguenotes cannot be esteemed or taken for true beleeuers :
but must be bannishe d and burnt
for Heretiques.

The first Chapter :

Wherin is plainly declared that the Lutherans and Huguenotes are Heretikes, & ought to be burnt: notwithstanding, that aswell by Scripture, as by many examples, they shew themselves to be the very Church of God.



AD to the intente that we may orderly deale, beginning first with one peece, and after proceeding with an other: our Maister

Lutherans
& Huguenotes are
Heretikes.

Gentianus doeth here in his first charge, set forth such a noble grounded and sharpe wittie reason, to found and builde his argumentes vpon, that the Heretiques and Huguenotes do

A

stand

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stand already so amazed & ashamed, as a Horse that hath ouerthrowne his carre.

You poore Heretikes (sayth he) how can you bee of a true beliefe, if you doe not first accept the twelue articles of the faith? And how should you accept them, seeing you will not beleeeue the holy Catholike Church?

For consider this, hee doeth take to serue his turne, a most certaine and vndoubted point, That no man can beleeeue the holy Church, but he must ioyntly withall receiue and accept all, whatsoeuer the sayde Church doeth set foorth and beleeeue. And this is greatly to bee considered: seeing heereupon doth rest the moste speciall grounde and strongest Bulwarke of the holy Church of Rome. For these Heretikes canne very stedfastly saie, that they themselues are the Church of God. And to proue that, they introduce and bring in many godly textes out of the Scripture: but they alledge them onely according to the letter: euen as though the Church were nothing els, but an assembly or congregation of holy men, y is to say of such as through faith or beleefe are by the bloud of Iesus Christe blessed and chosen to be the shepfold of Iesus

Church of
God and
Heretikes.

thus Christe the true and onely sheepe heard of our soules: into which fold none are receiued, but such alone as wil hearken to the only voice of that only sheepe heard, and follow and go after him onely, forsaking and not knowing the voice of any stranger.

Iohn 10. 3. 4
5. 14. 25.

Wherby they wil now conclude, that our great Maister the Pope, with al the right honorable Bishops and Prelates, (which haue of themselves sette forth many godly Ordinances, wherof Christ neuer kneiue worde) should bee those very straungers and hyrelinges, which seeke onely the wole of the sheepe and haue serued God feignedly, setting forth and teaching the commandements and doctrin of men: yea, that they should be the theues and murderers, that haue not entred in at the right doore which is Iesus Christ, but are crept in a wrong way, to steale, kil, and destroy. And therefore doe they cut vs cleane off, notwithstanding whatsoeuer wee alledge of the Church of God, and of her authoritie, power and worthines. But they alledge out of the Prophet Ieremie, That all is

Iohn 10. 12

Mat. 15. 9

Iohn 10. 9

Iere. 7. 4

but lyes & deceit wherupon we establishe

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Iere. 7. 4

Ephes. 2. 20

Esay 59. 21

our selues, crying with the Iewes, The Church of God, The Church of God, The Church of God. And hereupon doe they bring vs forth and alleadge their Paul saying, That the only true ground & foundation of the Church of God is established onely vpon the doctrine of the Prophets and Apostles: so that whosoener he be that falleth from the same, cannot be accounted for a true member of Christ his Church. And then they bring forth an Esay out of a corner, and an Ezechiel, an Oseas, with diuers other out of the old Testament, which they set altogether on a heape, and will defende themselves therewith, that the stedfast succession, and that long continued race of the Popes, Cardinals, Bishops, and Archbishops, are in no wise that right token, and that vncounterfeit marke of the Church, but that onely the sincere woorde of God: when as that is in our mouthes and in our heartes, and in the mouthes and heartes of our children, accompanied with the right vse of the Sacrament, according too the perfect ordaining of Christ Iesus, who is the onely head of the Church and congregation: in whom

Whom all people are iointly vnited, euery one according to the measure of the gift which he hath receiued of the head, to the full growth of the whole body in loue, Well, wel: w hen they haue done all their prating, yet must this needes bee true: That they are but Heretikes, and smell after the fagot, the good yeare and al, the cause why: For that they doe not beleue all that the holie Church doth beleue, and without the Church is no saluation: but all such as fal from her, must bee burnt like faggots: for to that end haue we a playne text of Scripture, which sayth thus: Whosoever doeth not abide in me, shall be cast out of the Vineyard, as a braunche, and there wither: and men gather those branches, and cast them in the fire, and burne them.

*Eph. 4.13.16
Col. 1.18 and
2.19*

*Iohn 15.6
Which witness
to this
purpose set
forth of Iohn
Andreas Pa-
normitanus
Hostiensis,
Bernardus
Lurzenburg
In the 4.
booke of
the here-
tiks in the 5
part and by
other moe
Catholike
writers.*

And this same is apparant out of the second pointe of this Epistle nowe following: Whereas Gentiamus doth openly confesse, that at al times and for euer, there haue bene some men which haue helde the same opinions, and set forth the like learning, that these Lutherans & Huguenotes doe now follow. But he answereth the matter thus: That suche haue

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*Iohn Patri-
arch of Con-
stantinople.*

*Bonifacius;
the firsthed
of holy
Church
Phocas.*

*Popes ac-
counted for
Antichrists*

haue alway bene bannished and cursed
fo: heretikes: and all this is very true.
For ever since that Iohn the Archfather
Patriarche of Constantinople, began to
take vpon him to be the vniuersall Bi-
shoppe of all Bishops within Christen-
dome: which attempt the pope of Rome
did in the beguining stoutly withstand:
and that then afterwarde Boniface the
third did obtaine that tytle fo: himselfe,
and was by the Empero^r Phocas decla-
red chiefe o^r superiour Bishop ouer all
Christendome, and ordeyned the head of
the Church: which thing was brought
to passe in the yere of our Lorde 680,
From that time forwarde (I say) there
haue alwayes bene many factions and
bisse fellowes stirring abroade, which
aswell by writing, as preaching, haue
withstode the Pope, and condemned
his doctriⁿ, decrees and ordinances, euen
by the Scripture yea, and blased and set
himsel^f forth fo: an Antichrist, allead-
ging (euen as our heretiques now do)
that men ought to repose them selues
and builde vpon the sincere woorde of
God onely: and further, to holde and e-
steeme all ordinances of the Popes not
agreing

agreeing with the Scripture) for deu-
lish doctrine. But, as before is declared,
such haue alwayes bin reputed and con-
demned for Heretikes. Therefore, to
the end that no man shall thinke this to
bee nowe a newe dealing of the holy
Church, to condemne these Lutherans
and Huguenotes for Heretiques: and
likewise, that no man shall suppose, that
this their doctrine and Articles, which
they set forth are first growne in their
gardens: I will therefore make heere a
bryefe discourse of such, as haue here be-
fore set forth these matters, as well by
mouth, as by wyting, to make it plain-
ly appeare to the world, y^e ther is not one
Article which they bring forth, but it
hath bene long before set abroche open-
ly: and that the holy Church of Rome
hath both punnished, and condemed it for
heresie.

Then to begin withal, it is plain, that
the Greekes haue alwayes dapperly
withstode the holy Pope of Rome, and
would neuer acknowledge him neyther
for Pope, nor for the head of the church:
like as yet euen in these dayes they doe
not: in so muche as in the yeere of our

The Greekes
against the
Pope of
Rome.

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*Ioannes the
23. Pope.*

Lord 1328. At which time pope Iohn the 23. had writtten very wisely & sharply to the Greeks, and by many wordes defended the cause, That first there was but one only Church, whereof he ought to be the head, vnder whom all Christendome ought to submit themselues: they did againe send him this answere which followeth:

*The greeks
do answere
Pope Iohn.
This doth
Iohn Mande-
will write of
in his 7.
booke.*

We beleeue verily, that thine authoritie is great, ouer thine owne subiectes: yet wee cannot well bare with thy loftinesse, and vnm measurable pride: neyther allow thy vn-
sati-
able couetousnesse. Therefore the deuill bee with thee, for God is with vs.

Eugenius, 4.

Notwithstanding that some of their Embassadors did in the Councell of Ferrara, in the time of Pope Eugenius 4. agree thereunto: but without consent or commission of their Church, which did after wardes call backe, and adnihilate the same. But long before that time, not onely the common people of the Greekes, but the Emperours themselues likewise, were aduersaries to the Pope of Rome, about the setting vp and praying to Images. For about the yere of our Lorde 730. The Emperours
Constantine

Constantine 5. and 6. and Leo Isaurus, did
 with full aduise and consent of the Coun-
 cell, as wel out of the scripture, as of the
 auncient ffatheres, conclude: That men
 should in no wise, for the seruice of God, nei-
 ther set vp, nor pray to any Images: but did
 likewise vtterly breake downe and destroy all
 Images before made and set vp.

*Constantine,
 Leo.*

Images for-
 bidden and
 despised.

For which cause the Popes of Rome
 did conceiue such malice and hatred a-
 gainst them, that from thence forth, they
 sought all maner of meanes and waues
 to deuide and ouerthrow the Emperiall
 state: like as in continuance of time they
 brought it so to passe. And likewise, not
 onely the Greekes but the Germanes also,
 did long time withstand the forbidding
 of Priestes to marry, till at length the
 Popes (and that specially Bonifacius 8.)
 did by maine force bring it to passe, and
 establish the same.

The cause
 wherefore
 the Popes
 did deuide
 the Empire

The greeks
 & the Ger-
 manes did
 withstand
 the forbid-
 ding of
 Priests to
 marry, till
 Bonifacius 8.
 did set it vp
 by force.

Bernhardus

In the yere 840. one Bernhane, a stout
 and a learned man, rose vpp, who did
 manfully withstande the Romishe doc-
 trine, as touching their Transubstan-
 tiation, dedicating to Charles the French
 King, brother of Lothorius, a notorious
 booke made for that purpose: and did
 likewise

Now.

likewise in an other booke confirmed by the scriptures, and strongly defended by the holy Fathers, set forth the doctrine of predestination, which these heretikes do now so earnestly stand upon. And a-

John Scotus.

bout the yere 869. did Ioannes Scotus follow him, writing against Transubstantiation, even as Berengarius about yere 839. had done the like. And in the yere of

Berengarius.

Huldricus

Bishop of

Auxburge.

our Loyde 964. Huldrike Bishop of Auxburge, by his writing reuoked again the sayde commaundement of forbidding Priestes to marry. After whome, about

Bernardus.

the yere 1240. Bernard started up, who wrote very much of predestination, and against free will: nothing unlike the doctrine of the Lutheranes and Huguenotes: yea, and did very stoutly strue against the Priestes and Prelates, calling them, The seruantes of Antichrist: and making of the Prelates pilates.

Ioannes Sa-

risburien.

Whom in the yere 1157. Iohannes of Sarisburie did followe, and wrote a booke called Obiurgium Clericorum: and another named Polycraticus: wherein he doth pul the whole Clergie vengeably ouer the coles, and setteth them out for Pharisees and false teachers: calling the pope,

Antichrist:

Antichrist: and Rome, The whore of Babylon. And likewise a litle before that, had Arnolde the Bishop of Brixen set vp earnestly against the Priestes, denying flatly, that the sword of gouernment should any whit appertaine vnto them: yea, euen at the same time was there one Peter Bloix, which wrote openly thus: *Petrus Bloix* That Rome was the right Babylon, whereof S. Iohn did prophesie: and that the Officialles of the Romishe Court were diuelish Griphines: and the Priestes, very Calues *Diuelish* of Bethel, Baals Priestes, Ægypticallidols: *Griphines* and that euery thing was to be sold at Rome for mony.

About the same time in the yere 1160. started vp in France a quicke fellowe, & a worshipful Burgesse of the Towne of Lyons, named Petrus Valdo, who ha- *Petrus valdo* uing studied the Scriptures very diligently, beganne to set vpp a new doctrine, which did hit as iust vpon the doctrine of the Huguenotes, as might bee. He left many Disciples after him, in so much that a remnant is remaining yet to this day. After that came Petrus de Vineca, Chauncelour too the *Petrus de Vineca* Emperour Fredericke 2. and was in the
père

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yere 1240. who went about likewise to
 robbe our holy father the Pope of his in-
 titled authoritie and iurisdiction, ray-
 ling vppon him out of measure. And af-
 ter came *Gulielmus de sancto Amore*, in
 the yere 1260. who laide load exceeding-
 ly vppon the Prelates, Monkes, and
 Friers: and did reckon them for subiectes
 of Antichrist. Whose opinions were af-
 ter in the yere 1275. by one Laurence an
 Englishe Doctor at Paris, stoutly defen-
 ded and confirmed. Againe, in the yere
 1306. came abroad one *Petrus Calsiodo-*
*r*us, a Gentleman, and very well lear-
 ned: who did altogether spil the potage,
 For his writing and doctrine was, euen
 as though he had studied all the dayes
 of his life in the bookes of Luther and Cal-
 uin: and hee made of the Pope a Nabu-
 chodonosor. After that, in the yere 1314.
 did followe one *Dulsimus* of Nauarra. And
 in the yere 1315. *Arnoldus de villa Noua*,
 who carried water all ouer one bridge.
 And at last, in the yere 1383. came forth
 the greate Archehereticke *Iohn Wiclef*,
 who threwe all the spindles of the holy
 church of Rome in the ashes: for he was
 a naturall Zwinglian, or Calvinist: and

of

of him sprung by Iohn Hus, in the yeeere 1405. which was the father of al Luthera-
Iohn Hus.
 nes. Hee it was which came with Hieronimus of Prage to the Councell of
Hieronimus de Praga.
 Constance, there to defende his doctrine by Scripture: but there hee was taught a new lesson: for in place of disputation, they were both burnt at a stake. And yet that notwithstanding, their doctrine euer since that time hath bene accepted in many places: and by many stout fel-
 lowes confirmed. Like as there was one Nicolaus Clemangis, a Doctoz of Paris,
Nicholas Clemangis.
 and Bishop of Bayone in France: Olde-
Oldecastell.
 castell Lozde Cobham, and Knight of the order of the Garter: and within a little while after, one William Wight in Eng-
Wight.
 lande: and Paule Craue. with many o-
Paul Craue.
 ther, in the countrie of Rome, Hierony-
Hieronimus Sauanrola.
 mus Sauanerola in Italie, and a number of other more: all which yet were by the Church of Rome bannished and condemned for heretikes: yea, & where they could be gotten, put to death.

In summe, all such, as at any time haue taken vpon them, to set forth any like matter against the Church of Rome, haue alway bene of the most ho-
 ly

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*Okam and
Dante.*

By Popes banished and accursed, together with all them which would by any meanes maintaine or defende them. In so much, that Emperours and Kinges: yea, whole countries haue (for withstanding the Pope) bin excommunicated and condemned for heretiks: yea, and (which is of greater importance) one Okam and Dante, good catholike men, were by pope Benedict 3. condemned for heretikes: only because they did maintaine, That Emperours holde their Empires of God, & not of the Pope: and yet notwithstanding, that in all other matters they did thoroughly professe the popes doctrine.

I say nothing, what is meete to be done to these new heretikes, who go about to roote out and destroy the whole foundation of the Romish schoole, and take vpon them to face vs out with their Paule, with their Esay and their Ieremy. What a mischief! Do they not knowe that those fellowes, whome they alledge and bring vs forth, were likewise esteemed for Heretikes, as well as they are themselves? Yea, in so much that one of them was hanged, another was burnt, the third clouen through the middest with a sawe, the fourth set vpon a wheele, &c. And therefore are we

no more moued for them, than for a bladder full of beanes,

For the holy Church of Rome would neuer accept their doctrine, but vpon this bargaine and condition, to wit, that shee might alwaie apply the same as shee should thinke good, & as might best come to passe for her selfe: & that no reuoking, no reuolting, no appellation should be made against her doings: no, no, that the name of Iesus Christ should in that case serue: like as shall by vs shortly in the parte next following bee declared at large. For this verely is most true, that if our blessed Lorde him selfe, would haue followed the exposition and commentarie, which the Priestes, Pharisees, and Doctors had at that time made vpon the holy scriptures, in the name of the holy Church, he had neuer bene crucified, or hanged vpon the crosse. But because that hee would (full wisely) go and bring in newe matters, and so set vp a newe reformation, according to the text and doctrine of the Gospell (like as these Heretikes goe about now to doe) therefore did they deale so hardly with him. Notwithstanding that, nowe since

The Phari-
sees glosses

Since the holy Church of Rome hath so finely handled and set forth this new religion of Christ, and brought it vnto such a trīme frame, that nowe it is very gladly receiued of euery one in a manner: yea, and if it were so, that these Vnguenotes would except the same, setting it forth like wise, surely, men would no more be so readie to bring them to a stake, as heretofore they haue done, yea, and pretend hereafter to do.

But nowe, to come to our matter againe, it is necessary, that we well consider, and substantially declare, wherein the worthines and authoritie of the holy Church doth specially consist: & what commaundementes, traditions, and ordinances of the same, men must receiue and accept without all contradiction or gainsaying.

And this (for so much as our Doctors of Louen are troubled with so many other profound and deepe questions, that they haue not the leisure to set out this poynt effectually) is notwithstanding, the right ground and foundation of all their building: yea, and is most needfull to our saluation, and to the extirpation
and

trusting out of all heristles. For it may be demanded, whether men shall hold for continuance of the Church, onely and alone, that which is plainly set forth in the scriptures of the olde and newe Testaments: Or else, that which the olde holy Fathers and Doctours, as Augustine, Crisostome, Hierome, & such like haue left behinde them in their booke and writings: or a great deale rather, that which hath bin concluded in the holy Counsels: either els, that which the holy Popes of Rome haue ordeined & enioyned: or, last of all, that which is scraped together out of the one and the other: all laid in one Pastie, and baked in one Cake: and which is now in our daies obserued in the holy Catholike Church of Rome?

The second Chapter:
 Wherby is declared that the Church, with
 her power and authority, cannot bee in-
 closed within the pales of the holy scrip-
 ture, but that the Church may adde to
 the scripture, or take from it, what she
 thinkes good: & thereupon are many ex-
 amples, & profound reasons alledged.

The church
is aboue
the Scrip-
ture.

Vpon this demand & proposed pro-
position, very much might be saide
but wee will make short of the matter,
And to begin withall, we conclud wth our
M. Gentianus, & with the holy Council
of Trent, That all they which woulde inclose
the power and the authoritie of the Church
within the limites & bounds of the holy scrip-
ture, (as though the holy catholike church of
Rome could read no further, thā is spelled be-
fore too her in the Bible) are euil & naughty
heritikes : yea, they are euen of those Aposta-
taes or backsliders, to whom our M. Gentia-
nus hath writtē this his Epistle. For as tou-
ching that, for the defence of their opini-
ons, they bring forth, how it is wytten,
Deus. 4, 1, 12, That none shall either put to it, or take
32. from it one iotte : that is simply spokē to
Pro. 30, 6. the Iewes Rabbines onely : so that they
Apo. 22, 18. should not take any such thing vpon thē,
This is thus set forth by
Eckius in his
booke cal-
led Enchiri-
dium. loco.
corn, Guliel-
mus Blindas-
ius.
intituled, *De optimo genere interpretandi*,
which is to say, Of the best & surest maner
of expounding or interpreting, For therein
hē

he doth shew very plainly, y^e al Hebrew
textes of the Bible are falsified, & emba-
ced by the Iewes: yea, & the like is done
to all the textes in Greeke of the new tes-
tament, by some heretikes and enemies
of the truth. So that neither Christ, nor
his Apostles, nor any of the old doctors,
should haue had the right Bible, but on-
ly our most holy Catholike Church of
Rome, which only was borne vnder the
right planet, and shee alone hath shot
downe the Poppingay. Therefore must
the texte before specified, be vnderstood
and ment of the Iewes alone, & of such
like Heretikes, which haue so falsified
the textes of the Bible.

But you may not gather by this, that
the holy Church of Rome is not licenced
to adde vnto the scripture, whatsoeuer
shee doth marke to be yet lacking, and
to innuate, change and remoue all that
tendeth not perfectly to her purpose.

For you see daily, that shee doth freely
take vpon her so to do: and furthermore,
shee doth punish for ranke Heretikes, all
such as will not allow and accept her
adding, and changing, for the persute
worde of God.

The ten
commande-
ments falsi-
fied. Looken
the Catech-
meo; the
summe of our
belæse, prin-
ted at Ant-
warp by the
commande-
ment of the
king of
Spaine.
Item, looke
in Thomas de
Aquino vpon
the ten com-
mandements,
al the catho-
like doctours
euery one of
them. All
which haue
cleane left
out the second
commande-
ment, in the
setting forth
of the ten
commande-
ments. Matth.
26, 27. Marke
14, 23. Lu. 22
17. 1. Cor. 11,
25.
Marke, tou-
ching this. the
Matter of the Sentences in the 4. booke the 12. dist. 4. chap. And
vpon the Encherid. of Eckins in the booke of Bernare of Luxen. In
the 12. part of the 4. booke of heretikes, and in all other Catho-
like wryters, who do specially treat of this matter.

Men do know very wel, that the hath
finely conueied out of the regester of the
ten commaundements, the seconde com-
maundement, which was, That no Images
should be made nor fashioned: because she
did perceiue, that heretikes woulde al-
ledge the same, to the hinderance both of
he and the Saints, which stand vpon the
alters in the Church. Furthermore, be-
cause men should not lack the number of
ten, she hath taken the last commaunde-
ment, speaking of desire, & denided y same
in twoo, and so made y tailes agree iust.
And likewise, not withstanding that our
Lord Ie sus Ch:ist had opely commanded,
that the communiõ should be ministred,
as well with wine as with bread: yet the
holy catholike church of Rome, conside-
ring the great danger which was there-
in, so; that the wine might bee spilt: or
being in the winter, freeze: or be turned
into sower vineger, if it shoulde bee long
kept in a Ware, or little sacrament bore.
And especially, considering that when

they should haue dealt the wine abrode, the common people might haue thought, whether that the long racked body were without bloud, or at the least, that there could be no right and persite Transubstantiation and changing of the bread into the very bodye of our Lorde Iesus Christ. In this behalfe hath they considered further, and hath beene better aduised than our Lord himselfe was: and so hath forbidden the laie people the Chalice. For thus the Counsell of Constance both decree, That notwithstanding Christ, after supper, did ordeine & minister vnto his disciples the most blessed Sacrament vnder both kinds of bread and of wine. and although that in the first ancient church of the faithfull, the same was alwaies vsed vnder both kindes. neuertheless, seeing that the contrary vse & custome is not without great occasion, & willingly now put in vre, for the auoiding & eschewing of some inconueniences & perilles: therefore shall all patriarches, Prelates, Archbishops, and Bishops, curse and excommunicate al such, as shall take vpon them too minister vnto the common people the sacrament in that maner. And so far forth as such do not turne and recant, then they to bee deli-

This standeth in the third booke of the Constitutes, in the Council of Constance in the 14. Session.

uered into the hands of the temporall indges
 to be by them arbytraly executed. And here
 bpō did the President of the Counsel na-
 med Oſienſis, in y name of all the whole
 Colledge of Cardinals, and all other bi-
 ſhops after him, anſwere, Placet: which
 is to ſay, So it pleaſeth vs. So that it is e-
 uident, y the ancient maner & good mea-
 ning of the church may cleane alter and
 utterly abolish the commaundement of
 Chriſt, & the old cuſtom of the Apoſtles,
 & their Diſciples. We do likewise ſee, y
 notwithstanding S. paul (by inſpiration
 of the holy Ghoſt commanded, that who-
 ſoeuer did feele that weaknes, in himſelf, that
 he could not liue chaſte, ſhould take a wiſe:
 for that it was better to Marry then to burne.
 And he did (in a maner by ſpecial words)
 commaund the ſame to the biſhops and
 other miniſters of Gods worde, ſaying:
 That they ſhould haue their wiues and their
 children brought vp in the feare of GOD
 And further, That marriage is holy and
 commendable in al men: yea, he did eſteeme,
 The forbidding of marriage, for a doctrine of
 Devils.

And yet, al this notwithstanding, our
 holy Mother the church of Rome, ſeing
 deeper

1. Cor. 7. 9.

Ch. 2.

1. Tim. 3. 4.

A charge to
 the Biſhops.

Heb. 13. 4.

1. Tim. 4. 3

deeper into the matter: for the eschewing of many inconueniences, hath expressly and flatly commaunded Priestes Bishops, and all spiritual persons, that they in no wise shal take vpon the the state of Matrimony, teaching precisely the contrary to the doctrine before specified, That the state of Matrimony, is nothing else, but plaine vncleannesse, filthie, & shamefull: yea, a great and foule spot vnto carnall copulation: In so much, that such, as giue themselves thereunto, cannot be acceptable before God: for that it is written: Who so liues after the flesh, cannot be acceptable before god: and haue therefore concluded, that it is not decent that a holy Priest, who is the temple of the holy Ghost, should become a slaue to the lying with a woman, and to fleshly lust. Like as in the Popes decrees and Decretales is specially set forth.

Moreover, touching the same point, it is concluded in the saide Decrees, That the Doctrine of the holy Church, is now more perfitte, than either the Doctrine of Iesus, the sonne of GOD, or of his Apostles, hath bene in times past. For thus the text saith, Before that the Gospell was corrected, amended,

This is set forth in plaine words in the Cerees of the Popes in the Cap.

Proposuit, in the 82.

dist. and in the chap.

Decretum, the 22, dist.

and ist the Chap.

Tene, the 31, dist. it is like-

wise in the book of the

Sentences, in the 17. dist.

in the 4.

Chap,

In the 4 E-

pist. of pope

Cere, in the first booke

of councils fol. 422. col.

2.. and 423.

This stand-
eth euen
thus word
for word in
the booke
of decrees

in the chap
Sots nor est,
eaisa. 26.

Mat 5:32, 19

Mar. 10th.
Ltr 16, 18.

1. Cor. 7, 10.

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107.224.101
107.224.101

82 expounded, there were many things per-
mitted, which nowe, since the time is come,
that all the doctrine is made perfit, are clearely
abolished and taked away: as especially, not-
withstanding that the marriage of Priests was
neither by the Law, by the Gospell, nor the
doctrine of the Apostles, forbidden yet hath
the holy Church flatly forbidden the same.

¶ Wee doe likewise plainly see, that
Jesus Christ hath straghtly forbidden,
any dispensation for Matrimony, and
hath specially declared, That whosoever
doth leaue his wife (except it be for adultery)
and doth marry an other, is a whoore-
monger;

Truely, if it were not that our holy mother the Catholike church of Rome, had full power and authority aboue Gods word, and aboue the speciall commandement of Christ: she would neuer haue taken vpon her to haue changed nor put downe this marriage of priestes.

Now let vs further see, that the most
holy and honourable Popes Julius, Inno-
cencius, & Celestinus, being with a great
number of Bishops and prelates state-
ly and iudicially, assembled in the holy
Ghost, in S. Peters church at Rome, haue

concluded, iudged, and pronounced, what
 soeuer Christ notwithstanding had ther-
 of spoken and saide. That if so bee there
 were any which were married together,
 and had christened the children at
 the fount, the one of the other before
 should be diuorced: and the woman to
 haue her marriage good restored backe a-
 gaine, and within a yeare after, it should
 bee lawfull for her too marry another
 man: and for him to marry another wo-
 man.

Euen as our holy father the Pope of
 Rome, Deus dedit doth openly testifie in
 a letter, which for a perpetuall memory
 is witten in the booke of Counsellers,
 worde for worde: and likewise entred
 in the Register of the Popes decrees and
 ordinances: yet, ouer and besides this,
 the holy Church hath concluded, that if
 any Nunne, Bagaine sister, or other,
 shoulde marry a husbände, the Bishop
 of the diocesse, where they dwell, should
 diuorce them, and cause the Nunne to re-
 turne and take vpon her againe her bolw
 of chastitie. Like as in Concilio Triburi-
 no, and by the Popes lawes is conclu-
 ded and commaunded. Out of the same

Christen-
 ing breakes
 matrimony
 of the com-
 mon and
 lay people.

Deus dedit.

In the chap
 Peruenis,
 cause 33.
 quest. 1.

Conc. Trib-
 the 6. chap.
 and in the
 decrees in
 cap. Impu. &
 in the cap.
 Siquis.

*sacra. caus.*27 *quest. 1.*

In the chap

*Hæc ratione**caus. 31.**quest. 1.**Rom. 7. 2, 3.**1. Cor. 7. 9, 13**1. Tim. 5. 14*

authoritie hath y^e foresaide holy Church likewise concluded, That what woman soeuer after the decease of her firste husband, shoulde marry againe, the was an open and common Harlot, not regarding at all that which S. Paule in his time had written directly to the contrary: yea, had moreouer straitly charged and commanded the yong widowes, That vlesse they could well liue a continent and chaste life they should marry againe.

Strange languages in
the Church

1. Cor. 14. the
whole chapter through

After this, did not S. Paul, or rather the spirit of God by the mouth of Saint Paul, directly forbid any strange language too be used in the Churches and congregations, ordeined for the seruice of God: neither in prayer, nor in thanksgiving, nor in singing, nor in prophesying: yea, he did greatly rebuke the Corinthians for so doing in their congregations. And yet men plainly see, that the holy Church of Rome, doeth minister her Masses, her Mattens, & Euen-song, prayers, & songes, all in Latine: and sometimes there with doeth mingle Greeke and Hebreu wordes. In suche sort as that, not onely the common people, but the Priestes and Bishops likewise

wise doe not vnderstand it.

Yet will the holy Church haue it so done, yea, and punisheth such as would otherwise vse it, like damned heretikes. Like as out of Ecstius Piggius, Hosius, and other Catholike. writers is manifest and plaine to be seene. Then heereby of necessitie must follow, that the Church hath a full and resolute power ouer the expresse word of God, aboue the commandement and ordinance of Iesus Christ, and aboue all the Scriptures of the Prophetes and Apostles.

Ecstius in his Enchiridion.

Piggius in libro consuetudinis. Hosius in a certain booke which he set out of this matter onely.

But what neede is it (I pray you). too bring so many and diuers ensamples one by one, for the difference of this matter? Withence wee see evidently, that shee in all her deuotions, God seruices, and Ceremonies, doeth alter the expresse wordes of the Scriptures: yea, doth openly and wilfully ouertread it, euen as though it were done in spite and anger of the holy Scripture in the Bible.

For by the holy Scripture it is openly, and vpon great paines a carnally forbidden, That in the seruing of God,

a. Deut. 4, 3, 5, 2, 12, 4, 18, 13, 32, Iere. 11, 4, 8, Esay 1, 12, 29, 13.

first

Mat. 23, 9.

Col. 2, 20, 21,

22, 23.

Exo. 20, 4, 5,

32.

Deut. 12, 8, 9.

Leuit. 26, 1.

Deut. 4,

whole

through.

Deut. 16, 32,

Esey 40, 41.

42.

whole

through.

Iere. 10.

Abacuc. 1.

Psal. 115.

And in o-

ther innume-

rable pla-

ces.

1. Iohn. 5, 21.

Leuit. 19, 26.

Deut. 18, 10,

11.

Con. Laodicen

ca. 30. Con. ca.

cap. 39. cap.

Non oportet.

cap. Auguris

caus. 26. quest

3. 1. Pnica, co

de the faueris

lib. 10. capil-

los. 26. quest

2.

The Bee hive

first no commaundements, traditions, nor de-
uises of men shalbe vsed, nor take any place,
but to rest wholly and onely vpon the speciall
commaundements of God, and to do there-
after: finally, to turne neither too the right
hand or to the left.

Secondarily, not to make or haue any I-
mage, or similitude carued, or molten, nor
shall vse the shape or likenesse of any suche,
thereby to shew or set forth the spirituall
forme and incorporable maiestie of God, by
earthly things, and dumbe creatures.

Thirdly that no man shall vse any witch-
craft, forcery, or inchauntment of any crea-
ture, to the intent too giue too the creatures
that be senslesse and voide of life, any might
or worthinesse, other then by nature is pre-
scribed vnto them. Which thing is likewise
by all Councils and Sinodes, aswell Iudiciall
as Canonicall, openly and straitly forbidden.

Here against (notwithstanding) hath
it pleased our dearely beloued mother,
the holy Church of Rome, to vse her full
and inestimable authoritie and power,
and so without hauing any respect at all
to that which is aboue written, hath (to
begin withall) set vp a certaine kind of
seruing of God, which is altogether con-
trary

trary to the good opinions, traditions,
and ordinances of all men. For besides
that the blessed Masse, is by diuerse
Popes, Cardinals, and Bishops, at sun-
dry times, and in sundry places, raked
vp in a huge heape, and with many pee-
ces and patches, of mens deuises, like to
a beggers cloke solwed together, besides
so many traditions of idle heades which
the holy Church of Rome hath receiued
for a perfect seruing of God: as fasting
dayes, yeares of grace, differences and
diuersities of dayes, of meates, of clo-
thing, consecrating of Churches, of Al-
tars of candles, pilgrimages, Litanies,
Kyrielesons, Images, processions, holy
ashes, holy patergesses, & flames, palmes
and palme boughes, Albes, Copes, Ma-
niples, Vestmentes, Miters, Stanes,
soles hoods, Shelles, and Belles, Pares,
licking of rotten bones, carrying of the
Pire about, and praying to a lumpe of
boald, fasting vpon certaine special daies
creeeping vpon knees before a crosse of
wood, buying of Bulles and Pardons,
mumbling of Pater Nosters, and Aue Ma-
ries, by tale vpon a paire of Beads, be-
fore a dumbe Image, shauing of crowne
and

and bearde, too geue blessing with two fingers: and ten thousande moze such pꝛankes.

Yet, aboue all, this is by the holy Church(as it were in spite of God and his word) ordeined, That euery man being a good Catholik, may appoint and chole for himselfe a Saint and patrone, erect a newe image, and specially builde a newe Chappell, and an Alter, set vp a newe and perticuler religion, weare a peculiar and speciall kinde of garment assume and take a seuerall vse of meates and Cerimonies: finally, and too conclude, doe whatsoeuer his good meaning and intent perswadeth him vnto.

Secondarily: it is so, that our deare mother wil not set vpp any seruing of God, but she must of necessitie haue ther vnto all sortes of images, as well carued as painted: and worship the same by knæling and pꝛaying with burning of Candles, with kissing and licking, with pilgrimages, and other such like deuotions. And in setting vp the saide images in all high waies, in all strætes, and in all corners, euen as for an euident token and protestation, that they neither
doe

doe once thinke vpon Gods commandment set forth in the holy Scripture, neither will bee subiect or bounde to the same.

Thirdly, all her deuine seruice, al her ceremonies and deuotions, and all her holinesse, is grounde in coniuring of creatures, and woozshipping the same: and in flat sozterie and witchcraft, in working whereof they speake vnto the dumbe creatures, as though they had as much vnderstanding as the Priestes themselves, and so doe abuse the blessed name of God, and the textes of the holy Scripture openly, and without respect.

Coniuring.

The water is by them exorcised or coniu- This coniu-
red by these wordes: I doe coniu- ration you
thee thou creature of water, in the name of shal find
the father, the sonne & the holy ghost, to the word for
ende thou become a chosen water to take word in the
away al the power of the deuil, and that thou masse booke
mayest drue away, and confound the deuill
himselfe with all his wicked Angels, &c.

The Dyle and the balme are coniu-
red and bewitched, with much mum-
bling, blowne vpon with many brea-
things, with three times crying, Al haile,
holy

holy Oyle three times, All haile holy an-
noyntment, and three times, All haile ho-
ly balme, And then it is kept for a most
holy thing in a fine vessell therfore made,
and so carried along the streets by the
Priestes, with great deuotion and pray-
er.

More con-
iurations.

The salt is coniured in this manner:
I doe coniure thee thou creature of salt, by
theliving God, by the true God, by the holy
God, and by the same God, which comman-
ded Helias to cast thee into the water, to
take away the vnholosomnesse of the water,
that thou maiest become an exorcised or
coniured salt, to the saluation of the faithful,
and to worke the preseruacion both of body
and soule; to all them which shall inioy thee:
and that all the subtiltie, wilenesse, and filthy
intents of the Deuill: and that all wicked spi-
rites may flee from that place where thou art
scattered and cast abroad. And then is
this salt mingled with the foresaide wa-
ter, to be the right purger and sanctifier
of the people, where through all the
power and might of the deuill, is with-
stode and our dailly sinnes therewith
finely cleansed.

powe, besides all this, the doth er-
orise

Note.

exorcise and coniure certayne hearbes, vpon certayne dayes, to the health both of body and soule, and to drie away all dangerous hurt, all deuillish bewitching, all pestilence, unholsomenesse, and corruption of the ayre. Shee doth coniure and exorcise the Candles, the iware and the tallow, to the quallifying and extinguishment of thunder and lightening.

Also shee doth exorcise and coniure Beads of wood, of stone, of corral, and of all other stufte: whereby they receiue great power, against sin, the Deuil and Hell. And (which is more) shee doth not let these things be thus coniured by the Pope and priestes onely, but the Pope may (when soeuer it shall please him) giue the like power and authoritie, too whosoeter he wil, be it man or woman. This may well appeare and be perceiued of all men, by the example of a woorthie matrone of Spayne called Senora Maria Osorio, who did obteyne of Pope Paul 3. licence and power, for her selfe and twelue of her bloud, to coniure and hallowe such beades: and these beades were of this might, that when soeuer any person did say a Pater Noster there

thereupon, although it were done without deuotion, or once thinking of the matter: yet did they thereby obtaine forgiveness of the thirde parte of their finnes. And for this cause were the balles of these beades made of Copper, and set in the church, where was set out by them in print, they full might, with all their properties and nature, as is before declared: so as at this day men may openly see by the common people, which come and say their Pater Nosters vpon their beades there, holding their hands vpon the balles, that thereby they may obtayne the forgiveness of their finnes,

Christning
& coiuring
of Belles.

Nowe, ouer and aboue all this, the Belles are not onely coniuered and halloved, but are also baptized: and haue appoynted for them Godfathers, which hold the rope (where with they are tied) in theyr handes, and doe answere and say, Amen, to that which the Suffragane or Bishop doth speake or demaund of the Bell. And then they put a newe coate or garment vpon the Bell, and so coniuere it, to the drining away of all the power, craft, and subtiltie of the Deuill
and

and to the benefit and profite of the
soules of them that bee dead (specially,
if they bee rich, and can pay the Sexton
well:) and so many other like thinges,
Insomuche that the Belles are so holy,
that so long as the Church or the peo-
ple are (vpon any occasion) excommuni-
cate, they may not bee rounge. Like as
the Pope Bonifacius 8. and Gregory 9.
is manifestly ordeined: although yet it
is (of speciall grace) permitted, to toll
the Aue Maria, as Ioannes Caldarinus hath
trimly written.

And this (I assure you) is no small
matter. For Doctor Alberitus de Rosaro
doeth declare, that the religious had a-
mongst themselves at Rome, a long and
weightie dissention, whereuppon great
processees were maintained, and al about
this: namely, which of all the Orders
shoulde first knolle the Aue Maria in the
morning. Which processe did long en-
dure, till at the laste it was concluded,
and adiudged, that they which were first
bp, should first knolle. Euen after the
manner of Bine, who alway let the for-
most go be fore, and the last follow after.

*Bonif. 8. C. al
me mater. F.
adycimus, de
seien, in sex-
to. And Gre-
gory 9. Eaper
mistrum, in de
creta 4. de se-
renia excom-
municat.
Peruse like-
wise Philip-
pū Francum
vpon the
said Can, al-
me mater. F.
adycimus, nu
4. & other
Canonists.
Caldar in ra-
de interditiis
1 par. nu. 97.
Iohn Cald.
Albert de Ro-
sar. in disti-
onario super
verbo. campa
Process for
the knoling
of Aue Ma-
ria.*

Christning
of Ensigns.

Why, (I pray you,) hath it not bene
seene, that the Spaniardes, which are
the first swete and most deare children
of the holy Church of Rome, comming
nowe of late too Groninghen in Frise-
land, did their christen, coniure, and hal-
low their Ensignes: naming one Bar-
barra, another Katherine &c. I say no-
thing, howe they coniure the Deuill out
of young children, which are brought to
be christened: even as though the young
children (to whome Christ doeth wit-
nesse the kingdome of heauen to belong,
and bee those which with their fathers
are contayned vnder Gods promises,
and made cleane by the blood of Iesus
Christ) were possessed with the Deuill.

The Masse (I pray you) what is it,
but a plaine coniuring, sozcery, or witch-
craft: Wherein the bread and the wine
which are but dumbe creatures, are (by
the breathing of the Priest, and the po-
wer of five wordes) conuerted into flesh
and blood. So that it is most apparant,
that all her Religion, all her diuine ser-
uice, and Ceremonies, are full of
witchcraft, sozcery, and coniuring: full
of

of idolatry, setting vp of Images, and
gining them worſhip, full of mens tra-
ditions, institutions, and deuises: and in
conclusion, full of all that, which by the
holy Scripture is openly reprobued, and
plainely forbidden. So that (verily)
these Heretiques muste needes be very
blinde, if they doe not well perceine, that
the power the ordinance, and authoritie,
of the holy church of Rome, neither can
nor will bee shut in, nor hedged about,
with the pales and walles of the holie
Scripture. For, see here: this is that,
which the stedfast pillar of the Theolo-
gie of Louen, Iodocus Tiletanus himselfe
hath openly written :

Iodocus Tiletanus
sans not
contented
with the
Gospel

We are not satisfied (saith hee) with that
which the Apostles or the Gospell doe de-
clare: but we say, that as well before as af-
ter, there are diuerse matters of importancē
and weight accepted and receined, out of a
doctrine which is no where sette foorth in
writing, For wee doe blesse the water,
wherewith wee baptise, and the oyle, where-
with wee annoynt: yea, and besides that,
him that is Christened. And I (pray you)
out of what Scripture haue wee learned the

In his book
written a-
gainst the
confessiõ of
the prea-
chers of
Antwerpe.
This is also
specified in
Decisionibus
rote in De-*
ciso 1. nu. 3.
in notis &
Annon. Ma-
ria in addis.
1. decis. rote
nonas de Bi-
gendi. nu. 9.
& is likewise
defeðed by
the *Iurist Ca-*
rolus ruyss in
conf. 109 nu.
1. in the 5.
booke & of
Sigismundus
Napoliensis
b. Eckius in
Emcherid. Lo
corum com-
munion,
in the chap.
Ecclesia.

2. Tim. 3, 15,
16, 17

same? Haue wee it out of a secrete and vn-
written ordinance? And further, What scrip-
ture hath taught vs to grease with oyle? Yea,
(I pray you) from whence commeth it, that we
doe dippe the childe three times in the water?
Doth it not come out of this hidden and vn-
disclosed doctrine, which our forefather haue
receiued closely, without any curiosity: and
doe obserue it still, &c?

But what neede haue I too trauell
much for the establishing hereof: seeing
there is a generall rule in the holy
Church of Rome, That the Pope may
franchly a ordeyne and commaund con-
trary to the writing, doctrine and ordi-
nance of the Apostle Paule? Consider
likewise in especiall, that (as b Ec-
kins hath set downe) Christ did neuer
commaunde his Apostles to write: but
to preach. True it is that Paule doeth
defende, saying: That the blessed worde
of GOD is set soorth, and is sufficient too
instructe, too teach, to punish, to amende:
yea, and wholly apte, and sufficient, to make
men wise enoughe for their saluation, and
too instructe them sufficiently too all good
woorkes. And that, whosoever shall
teach

Of the Romish Church, 20 Chap. 2.

teache any other Gospell, than that which hee hath taught, (though hee were an Angell from heauen,) is accursed. But all that muste bee vnderstode of the time, wherein hee was, while st the Churthe was yet in her infancie oꝝ childehoode, and lay in the cradle. For it was yet necessary for her then, to drinke suche milke, being yet vnable to digest the strong and grosse meats of holy Prelats and Doctours of the holy Churche of Rome: For that her stomacke was yet too weake and queasie.

1. Gal. 8, 9

Cap sors, non
est 26. quæst 2

And in effect, men doe clearely see, that notwithstanding the saying of Paule, That in Christ Iesus, and in the knowledge of him, all the treasure of wisdom and knowledge lyeth hidde: So as the faithfull ought not too receiue any institutions, oꝝ doctrine of men. Yet a long time after the Apostles, yea, aboute seuen oꝝ eight hundred yeres after theyr decease, our mother the holy Catholike Church hath found out a wonderfull and vspeakeable new hoorde of wisdom and knowledge through which a man may come too perfitte iustification

Col. 2, 2, 3, 4

6, 7, 8, 9, 10

& 20, 21, 22

the rules or
ordināce of
S. Fraunces,
Dominicke,
Benedict, &
Bernard.

1. Pet. 2, 2
Iohn 14, 29
Iohn 15, 15
this is spe-
cially writ-
ten in the 5.
booke *Sexti*
decret. in the
Bull of Ni-
colas 4. be-
ginning *Ex-*
yt qui se nec
hi. 1. de ver-
borum. signif

tion, and too an Angelicall life: and a-
boue that get in store a heape of deser-
uings, and good workes, too helpe a good
friende withall at a pinche: and yet to
release a dozen or twayne of silly soules
out of Purgatorie. And these bee they
especially: The holy order, and full per-
fection of Saint Francis, Saint Dominicke,
Saint Bernarde, Saint William, and many
more of y^e same stampe: which sort, men
knewe not to speake of in the Apostles
time, when men were satisfied with the
pure and vnmingled milke of God his
worde, like newe borne children (as Be-
ter doeth bare witnesse:) yea, for these
riche treasures were not reuealed too
Jesus Christ himselfe, who taught no-
thing but that which hee had receiued
out of the bosome of his father: and the
same did hee deliuer fully and wholly o-
uer to his Apostles. But of this could
hee say nothing: for this was to daintie
a Dish for his mouth, and therefore
must bee kept for the last course, against
the time that the holy fathers of ful per-
fection, and Gods deare friends, S. Francis,
S. Dominick, S. Bernard, & S. Alane, (who had
sucked our blessed Ladies brests, as wel

as Christ himselfe, and walked about the towne with her as the bridegrome with his bride) shoulde appeare. For what needes much rehearsall of so many euident visions, which happened to that holy woman, Briget? Or of the notable myracle of the wilde Mary Egyptian: who ranne through wood and wilderness, ouer Hilles and dales, starke naked like a wilde beast? Or of the goodly and pleasaunt orders of Saint Clara: the which our deare mother the holy Church hath receiued for very precious Canticles, with greate triumph? Well, goe too now, reade the whole Bible ouer and ouer, and I will bee bounde too give the Theologians or diuines of Louen, a pottle of wine, too make mery withal, if they can finde out there, that either Christ, or his Apostles, did euer knowe, that whosoever doth die in a Gray friers cote, shal neither come in Purgatorie, nor in Hell. And yet notwithstanding, not onely Radulphus Agricola, Albertus Pius, the Prince of Carpi, and Pope Martinus, would die in such an habite, and bee buried in it: but likewise, many other Kings, Dukes,

This standeth plainly in their Legends & in the book made of the might of our Lady *Rosa Crans* which *Alanus* did make by the inspiration of Mary the Egyptian or of Egypt.

To die in a gray friers habite.

Conformitief-

ses.

Dukes, Earles, and Barons : as in the booke of the conformities of Saint Francis is specified, and with the Popes Bulles established : Conformita. 83. And likewise, what knewe they, that he that shoulde die in a white Fryers Scapularie, shoulde bee saued, like as our blessed Ladie did declare to Simon Stocke : *In hoc morietur saluabitur* : That is to say, Who dyes heerein, shall be saued : Like as in euerie place in their Churches is painted forth. And what knewe they, that Alanus shoulde make the Rosarie of our Ladie, which must bee esteemed as the Gospell : like as the good Catholike men Tarchemius and Leander haue written and witnessed.

Iesuites.

Egnatius
Leguiola.

Well, nowe doe wee not plainly see, that the holy Church of Rome hath but a while agoe found out maruellous holinesse of this newe Religion of the Iesuites, neuer hearde of before : who haue founde out a way of full perfection, which neither prophet, nor apostle could neuer spy out before : For this was found out first in the yere of our Lord 1537. by a Spaniarde, borne in Biskay named Don Egnatio Leguiola, who with twelue companions,

panions, whome he named to bee his Apostles, went by to Rome, and from thence to Venice, pretending to goe on forth to Hierusalem; but finding at Venice no shipping ready, hee returned backe againe to the holy Citie of Rome: where as this costly treasure was then marvellously published and set abroad. Notwithstanding that, a little while before, to wit, in the yere 1523. one Iohn Peter Guerassa, then Bishop of Quieta, *Guerassa* had found out the stampe or patterne of the same: who after wardes comming to be Pope himself, did set forth, and by his buls established this order of Guetiens, for the most pure order: In so much that al those which follow this order, do farre passe all Angels in holinesse.

I let alone Angels, for they doe farre exceede Saint Francis, too whome the Angels are nothing too bee compared: as by the holy Church is iudged and determined, according too the setting forth of his Vineyarde, and golden Legende. And so that he did liue a much more perfect life: than Christ himselfe as the decretalles doe specifie.

And yet are there but three bolues to make

this is specially writte in the 3. book *Sacri. Decr.* in the Bul of pope Nicholas 4. beginning: *Exijt qui seminat. Nec his quis. 2. de verb. signif.*

make, in the order of S. Frauncis, to witte, Obedience, Pouerty, and Chastity. But in this new order of Iesuiten or Guietinem, ouer and besides these three vowes, befoze named, they professe yet a fourth vow, (to the ende to giue a pulse farre beyonde all other Religions) which is: That they are bounde, and shall at all times bee readie, to runne and trudge from one countrie in too another, like poore pedlers and rogues, to what part soeuer it shall please the holy father the pope of Rome to send them: yea, althogh it were euen to the worldes end: like as men may see and knowe, that they are already runne to the Indians and Perrue, therewith to merit heauen.

Yet, besides this, the holy church hath of late found out another new perfect order, whereof neyther Christ nor his Apostles did euer once dreame: & it is named Pauline, or Gastaline, which was first founde out, about the yere of our Lord, 1537. by a certeine Countesse of Mantua in Italie, called Gastalia, by the good counsell and instruction of that holie Monke, brother Baptist of Cremona, the preacher of his order: Which religion doth

Pauline.

Gastaline.

both conteyne a newe way and meane,
 wherby a man may mortifie himselfe &
 his lustes: and thus it went to worke:
 There was an olde wife called Iulia,
 which woulde take the young men and
 maides (& after that they had bin by ma-
 king pꝛoofe and skirmishing a while, wel
 frayned vp) lay them then together in a
 bedde. And for that they should not one
 byte another, nor kike backewardeg
 with their heeles, shee did lay a Crucifix
 betweene them, to keepe them asunder;
 and there must they set foote too softe,
 and strue so long, till they had wholly
 mortified their fleshe. And heare nowe
 what a myracle chaunced:

*Iulia causes
 the yong
 me & mai.
 dens to lie
 in one bed
 together.*

It happened so, that there was ano-
 ther old wife at Venice, which had a great
 minde to please and train vp yong men
 to this kinde of warre: who wrought a
 trimme feate, wherby shee did greatly
 strengthen this perfect Angelicall holy-
 nes. For she caused two great booke to
 be made, both of equall bignes, & like fa-
 shion: wherof the one was a Bible, and
 the other was hallowe within, as a litle
 Chest, made in all poyntes like a booke,
 with clasps and al, which she filled with
 flat

*An old wife
 of Venice.*

*A subtil fa-
 shion of a
 Bible.*

flat bottels full of Malmeſie, & with good
fine Marchpanes, which ſhee herſelfe
made, of the brauene of Capons and Pa-
tridges, with ſugar and Almondes (like
a lickerous Ladie) and then gather into
a prettie Cel, with theſe two books, and
there ſat prouoking and farrying alone
in her deuout contemplations, ſometime
ſiue or ſixe dayes together, praying for
her Champions, and reading full de-
uoutly till the Bible was quite emptie:
not eating or drinking any thing elſe all
that while. Was not that well taſted?
And was not ſuch a wonderfull miracle
ſufficient to eſtabliſhe the ſtrength and
worthines of this new religion of cham-
pions: Truth it is, that ſhee was at the
laſt (when the matter was known) ba-
niſhed out of Venice: but that was not
done for her holineſſe, but ſpecially, be-
cauſe there were a great many of amo-
rous letters ſounde about her, which
were of greate importance. For elſe
(alas) what could haue bene ſaid to her
heauie and pitifull penance, wherof the
like is dayly done? You may ſee them
ſometimes in Italie go alongſt the ſtreets,
with a great rope about their neckes, as

if they were dropped downe from the gallowes: and sometimes they weare a sawsedg or a swines pudding in place of a siluer or golden chaine. Is not that sufficient, to deserue heauen by?

But, if I should go about to expresse euery particular Religion alone, which our mother the holy Church hath found out, beside the scriptures: I should haue woꝝke for this seuen yeres. Wherefoꝛe, it is not needefull. Foꝛ all good Catholike men doe knowe well ynough, that our holy Fathers the Popes haue sufficient authoritie, to bzing in and establishe newe religions and rules of perfection: as many as it shall please them: althogh it be plaine, that the whole Scriptures neuer make mention of any such: as it is most euident, by so many diuers orders and religions, which haue beene by their holinesse set vp, brought in, & established. As, there are the orders of the

Basilians,	Augustinians,	Benedictines,	Do-	Names of
minicanes,	or Iacobines,	Carthusians,	Car-	diuers or-
melites,	or Lady brothers,	Seruitours or Ser-	religion.	
nants,	Gray Friars,	Observants,	Couétuales,	Of mens
Penitétaries,	Minimers,	Capucines,	Mendi-	cloisters
cantes,	Cluinares,	Camaldulles,	Valemdro-	
			sences,	

Orders &
Cloisters of
women.

fences, Cisterienses, Bernardines, Celestines,
Gibertenenses, Milicenses, Castellenses, Bur-
faldenses, Mountoliuetes, Castinenses, Ar-
mettes, Regulars, Premonstratenses, Whillia-
mites, Lateranes, Georgians, Ioannians, Tri-
nitaries, Indians, Ambrosians, Magdalines or
Lazarines, read Augustines, Helenians, So-
phians, Visitenfers, Wincsbaterers, Grego-
rians, Constantinopolitanes, Columbines,
Crossed brethren, Starred brethren, Fratres
Clauorum, Blackfriers, Smocked friers: bre-
thren of the holy sepulchre, brethren of the
vale of Iosaphat, brethren of Saint Ioseph, of
S. Rufus, & seven thousand like. Of which
number the most part haue their mates
& companions in the women Cloisters:
of which some bee Bagghines, other close
Nonnes: other called Sisters, and y fourth
are called Chanonesses: who haue like-
wise their Patronesses, as S. Clare, S. Brid-
git, S. Lucia, S. Agnes, S. Marie Magdalene, S.
Valdrud, &c. All which haue beene recei-
ued and established by our holy Fathers
the Popes, for god and holy.

Duer and aboue these, they haue or
deyued many sundry Heremitages & or-
ders of Heremites, as of S. Anthony, of S.
Hilarie, of S. Makarius, S. Theon, S. Fronti-
an,

nia, S. H², S. Helen, S. Appolloni², S. Paul the
 Hermit, S. Martari², S. Piamontius, S. Casto-
 mianus, and many more of the like ra-
 ble. Now are there more added to these,
 the holy Gildes or Confraternities, as
 The fraternities of S. Roche, of S. Hubright, Brother-
 of S. Sebastine, of S. Cotonne, which goe hoods.
 cladde in blew: of S. Anthonie, in blacke:
 of S. Martin in white: of S. Dominicke, in
 blacke, &c. And to the end that the Heri-
 tage shoulde not bee without Ritters
 or Pensionars, they haue appointed cer-
 taine new Religions orders of holy
 knights likewise: such as are the knights
 of the Rodes, or of Malta, Duch knights, Knight bre-
 the Templers, the knightes of S. Iames, our thren.
 Ladie knights, S. Georges knights, knightes
 of Hierusalem Galitrauenses, Montenieneses,
 Gartarienses, &c. But truly, I had
 need of vi. hundred tongues and two
 hundred penes, and a mouth of Steele,
 with an yron voice, if I should declare al
 the diuersities of orders and religions,
 which our holy fathers the Popes haue
 set vp, not onely without, but directly a-
 gainst the holy scripture: and yet with-
 out naming of the Popes themselues, or
 their Cardinals, Prelats, Archbishops,
 Bishops,

Bishops, Metropolitans, Suffragans, Archdeacons, Deacons, and such like strange beastes, wherof neither prophet nor Apostle euer heard.

Now, I dare say, that if the Apostles had but once seene or heard, the hundred part of these new religious orders & professions named, they would haue bin a fraide of them. For, seeing that S. Paul could not suffer that amongst the Congregation of the Corinthians, some should call themselves the disciples of Peter, other of Paul, the third of Apollo: howe would he then haue bin afraid, and out of quiet, when hee should haue seene or heard, of such an innumerable company of newe & diuers names, professions, religions, Gods seruices, and rules of perfection: whereof some were clad and appareled in blacke, some in white, some in gray, some in greene, some in blew, some in red, some in furs, and in all manner of diuers colours: & euery one of them did esteeme his own order & rules for best, and most worthy to be regarded: He would surely haue thought himselfe too haue bin come into a new world. Therefore it is a great folly, that men wil find them

themselves onely vppon that, which the Apostles haue taught and wrytten: considering that the world is now changed, and that the holy Church hath founde out and established newe religions, newe commandementes, and newe articles of our faith, whereof the Apostles neuer knew. For otherwise (beleue me) if nothing else were esteemed but the bare scriptures and writings of the prophets and Apostles, the should al the Decrees and Decretals, al good holy Ordinances of the church of Rome, al the godly counsels which haue bin kept and holden, by the order and commandement of the Popes: yea, al the before specified orders and religion of Friers and Monnes, the Heremites, Gildes and knighthoodes, be vtterly ouerthrowne: yea, all their merites and superrogatives, woulde not be worth an Oaten cake, if men should begin to esteeme and accept the holy scripture alone, for a true and sufficient rule and direction: and then should Luther haue done well, when he caused the decrees and Decretales to be burnt.

O, no, truly, we must aboue all maintaine those in reputation: yea, euē in greater estimation,

It is sin aga
inst the holy
Ghost, to do
any thing a-
gainst the
Popes de-
crees.

mation, than the woorde of God it selfe : for
whosoever doth sinne against the woorde of
God, his sinnes may be forgiven him: but he
that dooth sinne against the Decrees of the
Pope, doth sinne against the holy Ghost, and
therefore his offence shall neuer bee forgiven
him.

Therefore, it is vndoubtedly a greate
oversight of them, that would compasse
and pale in the holy Churche with the
bounds of the holy scripture, seeing she
may step or leape over it with a staffe,
or without any feare: and as often as e-
uer she will.

Yet it is true, that sometimes she doth
helpe her self to the scripture: for if there
were no scripture, how should one know
whether there must be a Church or no?
or whereby should a man discern the true
church of God from the church of Anti-
christ: yet doth she alway rule the scrip-
ture, & makes thereupon such a glosse, as
best serueth her turn: yea, that is more,
shee is the very occasion that any beleefe
or credit is given to the scripture: as is
pleasantly set forth by the holy & right
honourable Bishop. Culiemus Blindasim-
us, in his booke called Panoplia: wherein
he

Guiliel. Blin-
dasimus.

hee concludeth with strong & invincible reasons, That men were not bounde to beleue the worde of God, nor to be subiect vnto it, if it were not, that the holy Church hath so commanded. For, what doe we thinke, that the word of god is so strong of it self, as to publish such things through the power of the holy Ghoste, if the Church of Rome did not first giue her verdict in the matter? No marie, I warrant you: for so the Heretikes doo vnderstand it. For these Heretikes wil bring the Church of GOD in subiection vnder the scripture: and therefore do they alledge out of Ieremie. That the word of God is like a fire, and like a hammer, which breaketh stones in pieces: & that it is liuely, mighty, & sharper then a two edged sword, & goeth through euē to the soule, and to the sinewes & ioynts, and is a searcher of the thoughts & intents of h̄ heart: and therefore (say they) it hath no neede of any mans witnesse, as Christe himselfe hath said: but that those which do h̄ will of his father, shall lightly know (by inspiration of the holy Ghost) whether the doctrine be of God. They say likewise, It doth giue light too all thinges:

Ier. 23. 29.

Heb. 4. 12.

Iohn 5. 14.
Iohn 7. 19.

for it is a lamp to lighten the feete of the
 beleeuers: whereby they must walke
 through the darknesse of this world: and
 they say, that mans wisdom & vndersta-
 ding, how great, how wise how holy soe-
 uer the same can be, is plaine darknesse
 in comparison thereof.

¶ Well then, if it be so, that the darknes
 cannot lighten the light, but y^e the light
 it self must lighten al things, the in very
 deed cannot the word of God receiue a-
 ny light of the opinion or authoritie of
 man: but it self must be the light, wher-
 by men may know which is the church
 of God, & which is the Synagogue of dis-
 semblers. And therefore they conclud ac-
 cording to the worde of the prophet Esay,
 That men must follow after the Law,
 and the witnesse, which is, the written
 word of God & that whosoever doth not
 walke after that, shall neuer see the day
 spring, But, as I haue already said, al y^e
 is plaine heresie: for our dearely beloued
 mother the holy Church of Rome will
 bee chiefe Iudge her selfe ouer the holy
 scripture. So that the doctrine of the
 Prophetes and Apostles, is now no
 more

more the foundation of the Church, as
it was in the time of Paule: but contrari-
wise, the Church, with the authoritie &
the traditions of the same, is the onely
foundation of the scripture. For euen so
might the Iewes before time aduance
themselves likewise, by the estimation
and authoritie of the Church, alledging
that the law and the witnes, wherof the
Prophet speakes, could haue bene of no
estimation, but by reason, the same was
consented to the, by the Church: and that
men should neuer haue knowe, neither
the Law, or the witnesse, or Gods word,
if it had not bene by them, and their
forefathers set forth and declared, what
they should except for Gods worde: and
if the Church with her light had lighte-
ned the Lawe and the witnesse. And
so the Church of Rome doth now also
say. That the worde of God hath no
estimation, but that which it hath bor-
rowed of the Church: for other wise (as
she saith, and as all good Catholike wri-
ters doth declare) how shoulde we know
that the scripture were the word of God,
if it were not that the holy Church had
so allowed and iudged it: Wherefore

Eph. 2. 20

Capitulo, Si
 Roman. par. 8
 quib. ad noc.
 dist. 91.

John 2, 27

Shoulde we more beleue the Gospell of
 Matthew, or Marke, than the Gospel of
 Nichodemus, or Thomas? For there
 stande's plainly written in the decrees,
 That neither the old nor the new testa-
 ment were receiued of men, for this
 cause, or that cause: no, for that it must
 be esteemed for an vndoubted rule and
 perfect knot: but onely because that the
 holy Father Innocentius, Pope of Rome,
 had so iudged it, and so would haue it.
 Therefore yee may well thinke, that
 God coulde not plant and establishe his
 holy woorde in mens heartes, by the in-
 spiration of his spirit (as Saint Iohn the
 Apostle woulde proue) if it were not
 that the holy Church had therein hol-
 pen him. So that in this case, GOD
 is greatly beholden vnto our deare mo-
 ther the holy Church, for her good will &
 faithfull service. For if she had accepted
 the fables of Esop, and of Howleglasse
 the Gospell of the Distaffe, and of Fortuna-
 rus purse: the Gospell of Nichodemus, or
 the Alcaron of Mahomer, or else the Gos-
 pel which certeine Monkes at Paris, in y^e
 yeare of our Lord 1220. had made, and set
 forth, being ful of al filthynesse and blas-
 phemy

phemie, naming it, *Euangelium æternum*,
 that is to say, An euerlasting Gospel requir-
 ring the Pope that it might bee by him
 canonized: and so set it forth for the eter-
 nall word of God, but it was denied the,
 as hap was: but if it had beene so (I say)
 that the Pope & the holy Church would
 as well haue allowed it, as they did the
 holy Scripture, with the Masse booke,
 with the seuen Psalmes, and with the
 Rosarium beate Mariæ whoe could haue
 said, No, to them: And that shoulde ther
 haue bin þ word of God: yea, & ther with
 must God haue bin content. Well, go too
 then, seeing that men did here in credite þ
 writing & seale of the Church, wherfore
 should they not then giue as great credit
 to them in al other matters: for euen so
 doeth the text of the foresaid decrees, ar-
 gue, saying with plaine wordes: Inso-
 much as men doe receiue and accept the olde
 and new Testaments, because that Pope In-
 nocentius hath ordeined and iudged: so it
 doth necessarily follow, that the Decretals of
 the Popes of Rome, must likewise bee recei-
 ued and accepted: the rather, for that pope
 Leo hath likewise ordeined, That whosoever
 doth set himselfe against them, his sinnes shall
 netter

Euangelium æternum. at Paris this doth Mas. Paris write being in those daies a writer of Histories.

In the fore-
 said chap. Si
Roman. dist.
 13.

Capitulo, Si
Roman par: g
quib. ad noc.
dist. 91.

John 2, 27

shoulde we more beleene the Gospell of
Mattheu, or Marke, than the Gospell of
Nichodemus, or Thomas? For there
standes plainly written in the decrees,
That neither the old nor the new testa-
ment were receiued of men, so: this
cause, or that cause: no: so: that it must
be esteemed so: an vndoubted rule and
perfect knot: but onely because that the
holy Father Innocentius, Pope of Rome,
had so iudged it, and so would haue it.
Therefore yee may well thinke, that
God coulde not plant and establishe his
holy woorde in mens heartes, by the in-
spiration of his spirite (as Saint Iohn the
Apostle woulde proue) if it were not
that the holy Church had therein hol-
pen him. So that in this case, GOD
is greatly beholden vnto our deare mo-
ther the holy Church, so: her good will &
faithfull service. For if she had accepted
the fables of Alope, and of Howleglasse
the Gospell of the Distaffe, and of Fortuna-
tus purse: the Gospell of Nichodemus, or
the Alcaron of Mahomer, or else the Gos-
pel which certeine Monkes at Paris, in y^e
yeare of our Lord 1220. had made, and set
forth, being ful of al filthinesse and blas-
phemy

phemie, naming it, *Euangelium æternum*, that is to say, An euerlasting Gospel, requiring the Pope that it might bee by him canonized: and so set it forth for the eternall word of God, but it was denied the, as hap was: but if it had beene so (I say) that the Pope & the holy Church would as well haue allowed it, as they did the holy Scripture, with the Masse booke, with the seuen Psalmes, and with the Rosarium beatae Mariae: whoe could haue said, No, to them: And that shoulde then haue bin y word of God: yea, & therewith must God haue bin content. Well, go too then, seeing that men did herein credite y writing & seale of the Church, wherfore should they not then giue as great credit to them in al other matters: For euen so doeth the text of the foresaid decrees, argue, saying with plaine wordes: Inso-
 much as men doe receiue and accept the olde and new Testaments, because that Pope Innocentius hath ordeined and iudged: so it doth necessarily follow, that the Decretals of the Popes of Rome, must likewise bee receiued and accepted: the rather, for that pope Leo hath likewise ordeined, That whosoener doth set himselfe against them, his sinnes shall
 netter

Euangelium æternum. at Paris this doth Mat. Paris write being in those daies a writer of Histories.

In the foresaid chap. Si Roman. dist. 13.

neuer be forgiven him &c. It is very true, that by this argument it must likewise follow, that all the Jewes Gaballes and Talmood, and all their dreames, must as well be received, as the five bookes of Moses, and the bookes of the Prophetes. For it is most true, that as we have received the newe Testament of the christian Church, so hath the christia church received the bookes of the olde Testament of the Jewes Synagogue. And now euen as our Romish Church hath received the writing of the Apostles, and iudged the same for true: so likewise hath the Jewish Church iudged y^e bookes of Moses and of the Prophetes for true, and received them for authentike. Now then, as men doe heerein beleue, and allow the Jewes writings, and seale, so must wee also (following the rule of our Doctours of Louen) beleue the saide Jewes, in all that they say and teache: and thereby now we shoulde our Romish Church come short home. But we doe not esteeme such consequencies: It is but Philosophie: and the Popes of Rome are no Jewes. Therefore, that which they doe and ordeine, hath another

ther maner of countenance, then that which the Jewes haue ordeined.

Therefore must our former argument remaine fast, and vnnouable: especially considering, that the Church of Rome is fully credited in the one: therefore must she (of necessitie) be as wel beleued in the other. For truly, this argument is the truest and finest stuff whereof Iohn Blindasius hath made his Panoplie, which is as much to say, as his full furniture of weapons and harnesse. For by this is proued, that S. France Vineyard, The golden Legend, The booke called, Conform. S. France. And the Masse booke, must be as much esteemed (in all respectes) as the very Scripture of the Bible: yea, in y^e booke called Conf. S. France (which was made by Barthol. of Pisa, and is allowed good in the chapter of Affis. In the yeare 1389.) is written, That the same booke is better, then the Gospell: for that a S. Frances is placed in Lucifers seate, aboue al the cōpanies of Angels, at the vpper end of all.

Also there followeth out of the same, that the common sort of people may bee

as well

In the third booke and 37. title, beginning:

Franciscus subliniatur.

a Confirmations of S. Frances better than the gospel: yea S. Frances is set in Lucifers chayre aboue Angels.

as well instructed in the knowledge of
God, by dumb Images, and mumming
representations, as by the preaching of
the Gospel: and that men must as well
christen the Belles at the front, as the
childzen which are shapen after the like-
nesse of God, and bought by the precious
blood of Iesus Christ: that in baptising
shalbe bled spittle and annointment, as
well as water: that the holy Sacramēt
shalbe carried about the streetes in the
precession, with Baners and pipes, as
well as it shalbe taken and eaten in the
Congregation of the faithfull, in remem-
brance of the death of the Lorde. In
summe, men are as deeply bounde, to
doe that which the holy Church, and the
Popes of Rome haue dreamed, set vp,
and commaunded, as that which by the
expresse word of God, and by the doctrine
of the Prophetes and Apostles is speci-
ally commaunded. Yea, and (I pray
you) why shoulde it not be so? Seeing
(out of the same argument it must of ne-
cessitie be concluded) that the worde of
God, can not be Gods word, but it must
first by the Church be therto shapen and
fashioned. For note well, this word is
with

with speciall wordes of our learned mai-
ster Iodocus Tiletanus in wyting thus:

That the worde of God alone contened
in the holy Scriptures, of the ole & the newe
Testaments, together with the three Sym-
boles or Creeds, as of the Apostles, the coun-
cel of Nice, and of the father Athanasius, yea
and therto ioyne the three first Councils, are
not the rule and perfite knot of the truth,
whereby it is apparant, that no wise men
can perfectly knowe, whether these bee the
worde of God, or no, without the traditions
or setting foorth of the Church, which doth
assure vs of all this, without any scripture, &c.

In summe, the truth can be no trueth,
nor the light, light: yea, God can bee no
God, except that the holy Church of
Rome, that is to say the holy Pope of
Rome with his bishops and prelates, do
consent thereunto. So that it is no mar-
uell, that they can of a peece of Breade
make a God and a creatoꝝ of heauen, and
earth. For if it were so, that they should
say: that at noone day it were darke
night, we must straightwaies beleue &
same as an article of the faith, and by
and by without delay, get vs to bed. For
we say by a certaine commen proverbe,

That.

*Iodocus Rano
stein Tiletanus.*

In his booke
written a-
gainst the
confession
of the prea-
chers at
Antwerp,
printed in

Anno. 1567.

That when al the worlde doeth affirme
 that a man (as by example Sonnius, or
 Blindafius) is a swine, hee must out of
 doubt trudge vnto the swinessie, and
 there eat only drasse. How much rather
 then, when the holy Church, with that
 wortheie company of Bishops, Abbates,
 Prelats, and Cardinales (gathered to-
 gether at Trént, or elswhere) do com-
 maunde any thing, are not we bound to
 receiue, beleue, and obey the same with-
 out any deniall, and by and by to say, A-
 men thereunto: And heerein may men
 perceiue a great myracle, which (I do as-
 sure you) is greater by the head, than
 any myracle that euer was done by the
 Apostles: tw wit, that the childe
 was borne befoze the mother: yea, that
 the mother commes of the childe. For it
 is most certaine, and well knowne, that
 the worde of God is the seede, whereof
 the Church of God doeth spring and is
 ingendered, as the Apostle Peter wit-
 nessed: considering that the Church is
 nothing else but a cōgregation of such, as
 do faithfully beleue Gods word, & firmly
 stick vnto the same: where thzough they
 are also called, The Congregation of the
 liuing

1. Pet. 1. 23.

living God, the pillar and stay of the truth.
 So that the worde is the right mother
 of the Church. Well, now see, here goeth
 the holy Catholike Church of Rome be-
 fore the worde of God, and his trueth :
 which is as much to say, the child goeth
 before the mother : yea, the worde can
 haue no might, no credite no estimation
 no: no being in the world, vnlesse it bee
 by speciall grace borrowed of her daugh-
 ter the holy Church. As y^e foresaid Blind-
 alinus, Hosius, Sónius, Piggius, Eckius, with
 all other Catholike doctozs haue forcibly
 concluded, and irrevocably determined
 taking this for a most true & vndoubted
 article of the faith, yea, for the most spe-
 ciall ground, whereupon they & all their
 writing is founded, which is, That men
 may not beleue the word and trueth of
 God, otherwise then by the appointment
 of the holy Church of Rome, which of
 dutie must alwaies go before, & lead the
 daunce, which is as much to say, that you
 cannot ride to Louen, but you must set
 the Waggon before horses.

And therfore whensoever the Church
 doth ordeine any thing, y^e is contrary to
 the scripture, (as is besoyesaid) we will
 giue

This hath
 also amongst
 other bin o-
 penly defen-
 ded by Sil-
 uester Prieri-
 as chiefe
 steward of
 the Popes
 court, in his
 book writtē
 against Mar-
 tin Luther.

give the Scripture an honest passe^d
port or safeconduct, and a great many of
farewells, and cleave to the holy Church
like a Burre. For the Scripture cannot
defend this cause, but the holy Church
of Rome can bring a man to the stake.
And it helps not to alledge and bring
in a Augustine heare: who hath written
in diuers places, That we ought to beleue
the holy Scripture onely without any contra-
diction, and to trie and proue all other wri-
tings and doctrines, how substantiall soeuer
they be: yea, all Counsels, decrees, and ordi-
nances, by the holy scripture as by the onely
true and vncounterfained touchstone, & a bo-
lish & put away vtterly all, whatsoeuer doth
not therewith all agree: for that all smelleth
altogether of heresie.

aAugust. in p
19. Epistle
ad Iannarium,
in the booke
of Baptisme,
against the
Donatistes
in the 3. cap.
It is brought
in againe the
55. chap.
Quis, nesci-
at distin. 9.

Also in the
booke of the
vnitie of
Churches in
the 2. chap.

Also in the
booke named
Degenesi ad
litteram. lib. 2.
chap. I.

Also in the
booke de pec-
catorum meritis, lib. 1. cap. 2. In the booke de natura & gratia cap. 51. &
in his 19. Epistle S. Hierom. and is brought in in the cap. Ego solis
dist. 29. Also against Crisconium Grammaticum. lib. 2. cap. 32. Also the
21. Epistle to the Bishop Fortunatus. and in the 112. Epistle to
Paulinus. Also in the 2. booke against Maximinus in the 3. chapter, and
in many other places moe.

And whereas he saith further, That
whosoever the Church doth give care to
any other voice beside the onely voice of
her hydegrome, she is then become who-

rishe, and a wedlocke breaker : yea, and that they are al accursed which go about to seduce the Bride of Christ, from her Bridegrome, to the doctrine and institutions of men, that is, the plaine doctrine of Heretikes. For if that were so, all the before speecied rules, ordinances, and Decrees of the holy Church of Rome, should bee throwne downe, and troden vnder fete : yea, it must needes follow, that the holy Pope is accursed and a very Bawde, which hath made of the holy Catholike church of Rome a soul shamelesse whoze: He, he, nay we will none of that. *b* Let Augustine much rather be an Heretike, and al those that are of his opinion, as maister Achanasius, Origen, Hilarius, Irenzus, Tertullianus, Cyprianus, Chrysostonus, and Hieronimus : let them rather be burnt euen all vpon a heape.

Although it be easie to iudge, that if they wer liuing now in these daies, they would be loath to permit any such grosse stuf, either to be vttered with their tongues, or published by their pennies : or if they

b Augustine upon these wordes of John. (who, soeuer hath a Bride, &c.) Achanasius in the beginning of his booke against the infidels. Origen in the 7. homilie of sermon vpon the Prophet Ezechiel, and in the 7. homilie

upon Clayas. Hilarius vpon Matthew. Irenzus in his second booke. Chap. 56. against Valencius &c. and in his 72. Epistle.

©

did,

rishe

The Bee hine

Tertullian in
his booke De
Præscriptio-
nibus hereti-
corum. Cypri-
in his Ser-
mon of the
baptizing of
Christ, and
in his 8th
Epistle ad
Ceciliam, &
is brought in
in the Chap-
ter of Socolus
dist. 5. wher-
with doth
likewise a-
gree cap. Si
frustra eadem
distin&. Chri-
stomus in
the 49. Ser-
mon upon
the 24. chap-
ter of Mathew. Item upon the 95. Psalme. Hieronimus upon
Mathew cap. 32. and upon Elay cap. Vno. Distin&. 37: and cap.
Non adferamus 24. quæst. 1. Ambrosius upon the fourth chapter of
the Epistle to the Corinthians.

did, they must trudge with other into the
fire. Yea, & Ambrose must recant, & call
backe againe, or eate vp with salte, that
which hee hath openly written, That all
doctrine whatsoever, which hath not beene
set forth and taught by the Apostles them-
selves, is full of abhominacion and knavery.

Therefore, all helpes not, that they
come forth with their writings, thin-
king thereby to outface our deare mother
the holy Church of Rome. It is a very
younge Moulse that neuer heard any
noyse: shee doth no more esteeme these
braggies, then if it had thundred at Colen:
for she will be stil on cockhorse, let them
tosse and turne it the best they can.

The third Chapter.

*Wherein is set forth, that the Church of
Rome hath likewise power and authority
ouer the auncient fathers, and may re-
ceiue, condemne, interpret, and vse them
as shall please her holinesse.*

And

AND holwe heereby doth specially appeare, that the holy Church of Rome hath not power and authoritie onely ouer the Scriptures of the olde and newe Testaments: but also ouer all the writing and doctrine of the olde Fathers, as there are Irenæus, Tertullianus, Basilius, Gregorius, Nazeanzenus, Origenes, Cyprianus, Albinus, Eusebius, Ambrosius, Lactantius, Cyrillus, Epiphanius, Theodoretus, Vigilantius, Appollinarius, Hieronymus, Chrysostomus, Augustinus, Cedulsius, Possidonius, Prosper, Sydonius, Gelasius, Gregorius, Alcuinus, Haymo, Bartramus, and other moe such like.

The holy Church is aboute al ancient Fathers.

For one shee acceptes as good and catholike, an other, shee reiectes as nought and an Heretike: some she allowes with additions of certain closes, and Postils: other she referres to euery mans iudgement. Upon some shee hath fathered (as their owne) certaine strange books made at the least foure or fve hundred yeres after they wer dead: and others she hath cleane plucked and robbed of their feathers. In summe, shee doth tolle them and turne them euen as she will: and

Bookes of the antient fathers falsified.

The Bee hive

windeſ them vp a ſhorte as a clewe of
yarne. And wherefore ſhould ſhee not, I
pray you: For ſhee might haue condem-
ned them all for Heretikes, if ſhe would,
and in place of them haue taken in and
receiued the wꝛiting and doctrine of Ni-
cholas, of Bion, of Appelles, Seuerus Mon-
tanus, Sabellius, Paulus, Samofatenus, Ma-
nes, Miletius, Arins, Marcellus, Macedoni-
us. Euonius, Eutiches, Neſtorius, Donatus,
Pelagius: and ſuch other mates. But now
ſhee hath giuen them that honour, that
they are taken and counted for Catholik
teachers: and theſe laſt ſhe hath cōdem-
ned and baniſhed for diueliſh heretiks &
faulſe teachers. Not becauſe that the one
had truly ſet forth the ſincere worde of
God: and the other directly the contrary
(for ſo ſhe ſhould agayne ſubmit her ſelfe
vnder the ſcripture:) but becauſe it hath
ſo pleaſed her.

And therfore it is no reaſon, that thoſe
to whome ſhee had giuen ſuch honour,
ſhould now goe about to ouercrowe her
holineſſe, and force her with their wꝛi-
tings, as though ſhe ought to be ſubiect
thereunto: No, no, they muſt ſtop them-
ſelues, how learned or godly ſoeuer they
haue

haue bene : and the holy Church must alway haue the authoritie and superiortie. For it is written in the decrees :

All whatsoeuer any other teachers haue taught and written, that is to bee receiued or reiected, according as it shall please and bee thought good for the Apostolicall seate of Rome . For the Pope is maister ouer all, yea whatsoeuer any man can teach or write.

Wherefore ye see that the holy Church may choose, and picke out of the old fathers, whatsoeuer shee findeseth for her purpose : and whatsoeuer shee perceiueth against her, shee may put out finely with a dash of a penne, and so esteeme it for false meant : as for example : Whensoever the olde Fathers doe (with flourishing reasons, and by a figuratiue maner of speaking) extol and set forth the Sacrament : out of that will shee gather her transubstantiation. And whereas they do nominate the Sacrament an holy offering or sacrifice, of that wil she fetch out her masse with al the appurtenances. And whensoever any thing is set out by them, to the laude and prayse of the true seruantes and Preachers of Gods

a Monarchie
is to say
realme oꝝ re-
gion, gover-
ned at the
will and dis-
cretion of on
man only.

b Augustine
in his booke
de predesti-
natione san-
ctorum, in the
booke de bona
preseuerantia,
de natura &
gratia, de fide
& operibus,
de perfectio-
ne iusticie,
througly.
Item in his
retractions.
Item vpon
70. Psal. and
vpon the 31

Psal. and in many other places mo. c Ambr. vpon the epistle to the
Romans, and in the booke of Isaac and the soules. Chrysostome in his
sermon of adding to the holy Gospel vpon the wordes of Paul to
the Philippians, on the first. It is no matter how, so that Christ be
preached. And the in 4. Homilie of Sermon of Penance.

worde, thereof doth she make a kingdom
of Priestes, and a Popish a Monarchie.
And when as they doe highly prayse the
holy Saintes and Martyrs deceased,
thereupon comes abroade the praying to
Saintes. And in such places as they doe
earnestly sette forth and highly prayse
good workes, and godly living: thereu-
pon can she by and by build vp the plea-
sant pallace of Free will: and then she
sayles with a fayre wind. And there are
the olde fathers folloved in all poyntes:
yea, there is nothing else talked of here
nor there, but, The olde fathers, the old
fathers. But now on the contrary part,
whereas b August. doth wyte whol booke
of the predestination of Saintes, of the
speciall and undeserued mercy of God,
throughe Iesus Christ, that faith onely
iustifieth: of the weakenesse and dulnes,
yea of the damnablenesse of mans free
will, and of the adnihilation of our de-
seruings: al that is nothing els but here-
sie & going astray. Whereas c Ambrose &

Chry-

Chrysostome do teach that wee shall not take me or dead creatures for our advocates before God, but only Christ: And where d August. saith, that we shall not pray unto saints, nor erect for our selves particularly any Chappels or altars, nor pray before Images: as the sayd e Aug. and Leo do beare perfect witness, y^e neyther the dead, nor deserving of Saintes, can any thing help vs, to the forgiveness of our sinnes, but onely the death & merits of Jesus Christ. And as f Epiphanius doth esteeme it for a shamefull heresie and an abominable blasphemie of God, that men shoulde pray eyther to Marie Gods mother, or to any other Saint: but that must be couered with some blewelose for a cloke. As also the saide g Epiphanius doth vtterly chase the Images as wel of Christ, as of any other Saint, out of the Church, and breakes them in peeces, forbidding men plainely to suffer any such abominations.

d Augustinus in his booke of true Religion, and in the booke called Confessiones. In the 10. booke and 42 chapt. Item in his 4 booke to Bonifacio in his 4. Chapter. e Augustinus in his first booke of the use and profession of holy Church 34. chapter, and in the 44. epistle written to Maximinus f Augustinus upon John in the 24. treatise. Leo in his fiftie Epistle to the Palistins. g Epiphanius in the thirde parte of the third booke of heresies in the fiftie and one heresie.

This doth Epiphanius set forth in the Epistle written to John Bishop of Hierusalem, which Epistle is set forth by Saint Hierome, like as appeareth in the third volume of his Booke. Theophilactus upon the xxx. chapter of Matthew.

The Beehive

h Ambrosio
upon one E
pistle to the
Romans, y
first chapter
of the death
of the Em-
perour Theo-
do sius in the
th ed parte
of his booke
Augustine in
his 49. epist
to Deo grati
as prelat. and
upon y 117.
Psal. & whol
through in
his booke De
ciui. Dei. Lac-
tancius whol
through in
all his booke
and specially
in the second
Chapter of
his seconde
booke, and in
the first
booke of
Gode iustice
in the viii.

And as h Ambrosius, Augustinus, Lactan-
tius, Origenes, Athanasius, Clemens, Alex-
andrinus, with many other, doe teach
plainely, that God will not be worship-
ped with any likenesses or Images, ey-
ther paynted or carued. The holy church
is deafe at this, and will in no wise vn-
derstand it. Whereas Cyprianus, Hiero-
nymus, Chrysostonus, and Augustinus, doe
say and defende, that after this life is
neither any more time nor place to
make amendes for our sinnes, or ob-
taine any mercie or forgiveness at Gods
handes: there shee shrinkes backe into
her shell, and lettes her hode hearken
to that. And whereas the sayde Cypri-
anus and Hieronymus doe stoutely teach,
that all Ministers and true Preachers
of Gods word haue like power, in what
place soeuer they bee, whether they

Chapter. Origen in his fourth booke against Celsus. Athanasius
in his booke against Infidels. Clem. in the 6. Booke Stromaton,
and in his Booke called Protrepticos Hieronimus in the explana-
tion of the 65. Chapter of the Prophet Esay. Chrysostome in his
sermon upon the 2. and 11. Chapter to the Hebrewes, and in
his seconde Sermon of Lazarus. Augustine in his 54. Epistle
to Miced. and in his 66. Sermon of the time, and Hypog. the 9.
Booke against Pelagius. i Cyp. in tract. de simplicitate prelat. and is
rehearsed cap. loquim. dom. 24. quæst. 1. Hierome upon the epistle of
Titus 1. chap. Chrysostome hom. 35. & the 20. chap. of Matthew
and stands cap. vi. dom. 40.

at Rome, or at Naples, or among the Indies, or in Tartaria: all that is Wedlers French to our holy mother the church of Rome, whereas Gregorius doth playnely write, and in diuers places sayeth, That whatsoener he bee, that names himselfe a generall Bishop, or the chiefe head and principall of all Bishops, he is the very messenger of Antichrist, & the sonne of the diuell for that neyther he nor no man liuing, can beare the name of a generall Bishop, without the vtter defacing of the seruice of the Church. But that must be vnderstood with a prouiso, to wit, The Pope of Rome alwaies excepted.

Polu, whereas Tertullianus, Augustinus, Theodoretus, & many other more, doe expound these words of the Sacrament This is my body, sacramentally, & say, that it is a figure, a signe, & a seale of the body of Christ that was offred vp and broken for vs: then is there nothing to say, but

with Augustine doth likewise agree in his 3. booke against Donatus, in the 3. chapter, saying, Let no man take vpon him to be bishop of Bishops. Tertul. in the 4. booke against Marcion. August. against Amantius. in his 1. booke 12. chapter. Cyprian in his 2. epistle vnto Pope Cornelius Aug. in the booke sententiarum. of Prosperus, and in the 26. treatise cap. dum frangitur de consecra. dist. 2. and in his 26. treatise vpon Iohn Hieronimus in the 3. chapter vpon Sophianus Galasius in the cap. comperimus de consecra. dist. 2. and many other more.

i Gregorius in the epistle ad Eulogium Patriarch of Alexandria and in the 35. epistle of Iohn Bishop of Constantinople, & in the 6. booke of his epistle to Maurice cap. 94. Pelagius cap. nullus. dist. 99. Gregorius in the 4. booke of letters. cap. 80. Col 2. against the Bishop of Constantinople, where.

Irenæus in
his 5. booke
against he-
resis, which
is of *Apolas*
& *Andreas*,
Bishops of
Cesarea af-
terwards
followed.
Tertullian in
his booke a-
gainst the
Iews in the
3. booke a-
gainst *Mer-
chio Hierony-
mus*, in his
epistle to
Marcellus.

God helpe you, There is no body at home
Whereas they doe generally with one
consent teache and stoutly maintayne,
that the supper of the Lorde ought too
bee ministred vnto all men vnder both
kindes: that smelles of a Rat, the Colwe
is broken lose. Whereas *Irenæus*, who
wrote that (about a hundred yeares af-
ter Saint John the Apostle) the num-
ber of the beast wherof Saint John spea-
keth in his reuelation or vision, doeth
meane by this worde *Latinos*, the Ro-
mishe or the Latine Church and Regi-
ment: and that *Tertul*, and *Hieronymus*
doe expound the beast with seuen hornes
for the city of Rome: that is al bible bab-
ble. In summe, whosoever they set forth
or teach any thing that sounds not wel in
the eares of our deare mother the holy
Church, she lets the be packing, without
any mention making of them: or els she
corrects them thoroughly, considering that
they are but men, & may erre. And wher-
fore? For that shee is not subiecte to the
writings of the fathers, neither can her
authoritie be subiect to their iudgement:
but shee (as we haue said before) is aboue
the Fathers, & governeth them, turnes
and

and windeſ them as ſhe wil, and forceth
them euen as ſhe thinks good. And what
ſoeuer they haue written, muſt bee liſted
througħ her ſine, to picke out thereof the
fineſt flowre. For otherwiſe (ſeeing that
the old fathers doe oftentimes differ a-
mongſt themſelues, and other whiles
write contrary to that which they haue
ſet downe before: and alwayes (for the
moſt parte) haue done directly agaynſt
the opinion & dealing of the holy church
of Rome,) how ſhould: yea, how ſhoulde
men take good cloth of ſuch yarne, if it
were not that the holy Church of Rome
did giue her iudgement and ſentence on
their doinges, and did chelue the pappe
before in her owne mouth, too putte the
ſame with moze facility & eaſineſſe into
ours her ſucking babes, as it were with
a ſpoone, giuing vs that which ſhee al-
loweth for god, and caſting the reſt a-
way which taſtes not wel in her mouth,
into a corner: The Summe of all is,
that we may not make any foundation
of our faith vpon the writings of the old
fathers, vnleſſe they haue firſt bene bin-
der the handes of the holy Catholike
Church

The Bee hiue

church of Rome, & bee by her ouerseene,
and set forth, as shall seeme good to her
holinesse.

The iiiii. Chapter.

*Wherein is set forth, that the Church of
Rome is not subiect to any Councel: but
may approue or dissanull the, according
as shee shall thinke best for her owne be-
nifite: And this is confirmed by many
examples and profound reasons.*

The holy
Church a-
boue all
councelles

But now we are there some such grosse
fellowes, which notwithstanding they
doe see, that the church is aboue the scrip-
tures, and aboue all the doctrine & wri-
tings of the old fathers, yet they thinke
thather power and authority may be (as
it were) compassed in, and paled about
by the counsels: So that there should be
nothing receiued for a comanendement
of y church, but it must first be concluded
by a councel. And whatsoeuer were once
there concluded and agreed vppon, with
that, neyther the church of Rome should
meddle, nor the Pope haue any thing to
doe. Yea, mary, these good fellowes, &
they come in due season: they might a
great deale better haue tarried at home.
For consider, seeing that al the prophets
and

and Apostles, and likewise the olde Fathers altogether: yea, & Jesus Christ the very sonne and truth of God himselfe; could neuer so bind nor make subiect the holy church, that she shoulde yeelde and submit herselfe to their writing and doctrine only: how do these fellows think then, that the councels should haue greater power too bring her within their parke & pales, considering that they are men which haue so oftentimes erred: yea, and swarued cleane from the truth: We knowe well ynough, that the Councell Ariminense, Simiense, and Siluacense, did in the time of Constantine the great, fortifie the heresie of the Arrians, with their Decrees. The second Councell of Ephesus, did cleaue vnto the Heretike Eutyches, & did blasphemously and confusedly mingle the two natures of Christ together. The councel of Carthago, in the time of Cyprian, which was holden befoze the firste councell of Nicene, did conclude, That heretikes ought to be christened againe? But what needeth all this: Was not Christ himselfe iudged and condemned in a general councel at Hierusalem, which was the cholen Citie of God: And that
the

Generall
council ne-
uer came to
any good
end.

the counsels haue oftentimes erred, and
may lightly erre, it appeareth plainly by
enough, but the witnessing of Gregory Na-
zianzene, who was accustomed too say
That he neuer saw counsell that tended to a-
ny good ende. Yea, doe wee not see, how
there haue been many Councils, whose
proceedings haue bene flat against the
doctrine and institutions sette forth by
our holie mother the Church: and
yet would defende their doings by the
holie Scripture: But what a good yere?
Can the Councelles preuaile agaynst
the Church of Rome, they hauing no
power nor authority at all, other than is
giuen them by our holy father the pope?
Doe (I pray you) shoulde that they
hange together, that they shoulde be
placed at the vpper ende, not only aboue
the pope, but aboue the whole church? Is
it not written in y^e book of the decretals,
That no council can in any thing forbidde the
holie church, nor set any comandement ouer
her: considering that all counsell haue bin at
her appoyntment, and receiued their power
& authority from her holines? And that in all
statutes, ordinances and decrees of the coun-
cels, the authority of the Pope is excepted &
exempted?

*cap. Signif. ff.
de elec. & de
electi pof.
pope.*

exempted: See we not likewise, that in the
council of Lateran, it was concluded, and
likewise in the last council at Trent con-
firmed, That the Pope is aboue al coun-
cels, & the statute & ordinance of the coun-
cil of Basil (aforetime made to the contrary)
was cleane taken away, and abolished :
Notwithstanding, Pope Nicolas consented
& was willing to the making of the same.
In this behalfe, it was very wisely con-
sidered of the holy fathers, assembled in
the sayd councill of Trent. Whereas be-
fore they would fully conclude vpon any
article, they did send al that they had de-
termined vpon, in a sacke, or small pack
to Rome, to haue of the Pope a Bull of
confirmation thereunto. For out of that
proceeded a wonderful braue and pleasant
melodie: because that therein our holy fa-
ther the Pope did counterfeitt the perso-
nage of God the father: And the holy coun-
cil of spirituall fathers there asssembled to-
gether, were likened to the holy Ghost:
so that the common people were wont to
say, when they sent their stuff towards
Rome, The holy Ghost was shut vp in
a male: as the Poet Homer writeth, that
in elder daies Aeolus the king of windes

In the coun-
cil of Lateran
holden at
Rome Ann.
1519. & 20.
in the ende
of the 1. ses-
& 1. coun-
cil of Trent in
the 2. decre-
of the 4. ses-

Council of
Trent.

The holy
Ghost shut
in a male.

did giue vnto his good friende Vlisses, a
male, wherein all the windees were shut
and pact vp together, the Western wind
onely accepted, which he must needs oc-
cupie himselfe, to bring him home. And
euen so went the matter betwene the
holy Ghost and the winde of the holy fa-
thers of Trent.

••• Tyran-
nall tor-
ture.

And now, when the Father and the
holy Ghost were agreed in one, and that
the Bulles were sealed, they sent them
with expedition and hast to their dear-
ly beloued sonnes, the Kinges of France
and Spayne, and required of them by a
Spanish inquisition, to procure the sayd
Bulles and Decrees to be thoroughly ob-
serued and kept in their Countries. So
that the father, the sonne, and the holy
Ghost, were all one heart and one soule:
and haue ioyntly receiued & established
all the Decrees of the said councell. And
how (I pray you could it come to passe
otherwise: considering that the Bishops
and Cardinals, are created by their holy
father the Pope, and haue promised, and
are bounde by a strong and special othe,
not to take vpon them, nor too conclude,
any thing, without hauing first the coun-
sell

shall and consent of their Creatour: As
it is well and precisely, set forth & con-
cluded of our holy father Calixtus, writ-
ting, That it is not in any wise permitted to
the Bishops, to withstand the church of Rome
in any point, or to doe, or attempt any thing
against the same. Yea (saith he) as the sonne
did come to fulfill the will of his Father: e-
uen so are all Christian people bound to fol-
lowe, and fulfill the will of their deere mother
the Church of Rome, whereof the pope
without all doubt is the head.

And this was the reason and occasion
which moved the right honourable Car-
dinall Reignold Poole, one of the three
Lieutenantes of the Pope, in the saide
councell, to write with great discretion
authority, That the whole convocatio of
the people or common sort, gathered to-
gether, haue no authoritie in the world
to conclude, determine, or decide upon
any matter, or matters presented before
the counsell: but that the same belongs
properly too the Pope, who onely is
Gods Lieutenant or Deputie, and
shepherd of the lost and straying sheep.
Upon this intent alone (saith he) is a
councell called, free, common, or gene-
ral.

Cap Non de-
ces dist. 12.

In the Book
of the Coun-
cels in the 14
15. and 16.

quest.

Looke in
the lease
following

In the coun-
cel of Con-
stantinople
15. session.

all and not that therefore every one in
generall is free and licensed there to let
forth his or their owne opinion, or to
determine or conclude any thing: for
that is specially forbidden by the Council
of Constantine, in special and plain words:
That no man of what state and condition so-
ever he bee, yea, although he were an Em-
perour, King, Bishop or Cardinall, shal pre-
sume, or take vpon him to speake or dispute
against any matter which the holy fathers (by
the inspiration of the holy Ghost) are purpo-
sed and intended to establish, vpon paine to
be excommunicated and banished, yea, to be
cast into a dungeon.

Upon these considerations, Iohn
Hus and Hieronimus of Prague also burnt:
because they would dispute by the scrip-
tures, vpon those matters, which the ho-
ly Father had in hand to reason & con-
clude vpon. It is a common saying: He
doeth wisely that is warned by another mans
harme. And yet, notwithstanding this ex-
ample of Iohn Hus, there was in the last
Council of Trent, a Bishoppe of Bourges,
that he presumed boldly too say, That
wee ought not to call the Pope, The
most holie Father: but simply, the holy Fa-
ther

In the coun-
cel of Con-
stantinople
15. session.

Here: considering that Christe did not name his heavenly father any otherwise, then Holy Father: and for that the Pope cannot bee greater than God, whose Vicar in earth he nameth himselfe to be.

Iohn. 17.

But if the same Bishop had not quickly stopped his mouth, that word would haue been a deare word to him. For they were about to haue put him straight way in a Hole, where he shoulde haue learned to know the Popes authority better. And likewise, had not Petrus Paulus who was a Verge, bishop, & other brablers packed a way betimes, they would haue played a like part with euery one of them, as they did with Iohn Hus at Constance.

Read here
of Pet. Paul
Ver.

who was a
great while
in that coun
cel himself

For although he was a Bishop, yea, and had before bin a Legate, and the Popes Deputie, yet he must haue learned to knowe, that the Bishops, Prelates, and Cardinals, were not called thither to trouble & take vp with taunts their holy Father & creator, the Pope of Rome much lesse to correct Magnificat, out of Dauides booke: but rather simple, Inclinate capite, too say, Places vnto that, which in the name of the holy Fathers might be propounded too them: and then further,

Tharls.
Touch not
the heath:
Tharls, for
so it pleas
eth vs.

to help to keep the bread from moulding;
like as a great while ago, by a Poet was
prophecied vpon them, saying:

Nos numeri sumus, & fruges consumere
nati, &c.

That is to say:

We are a great number,

And bellie Gods borne

Deuourers of victuals,

Consumers of corne.

Nowe, seeing that the Bishops and
Brelates, haue no other voices in the
Councell, but bare words, accounted for
cyphers, to increase the heap: how much
lesse shall any thing be permitted or gra-
ted to the Lay men, which are not there
receiued nor sent, neither in the Brel
house, nor Bake house: In summe, the
Councell is not called Oicomenicum, or

wherefore
the Councell
is called
Generall.

Generall, as though every man mighte
come & thrust in his nose there. Wherefore
then? Because it is as an image or pa-
geant vnto vs, and as a demonstration
or shew of a play or enterlude, which doth
represent and set out before our eyes the
common and generall Church of God,
which hearken fully and wholly vnto the
voyce of their shepheards, namely, the

Pope

Pope of Rome: as was wel noted & marked by the foresaid Cardinall Reynolde Poole. And it was likewise openly sette forth, in the Bull of the said Counsell of Trent, that it is & ought to be of right, named a Generall or common Councel, for this occasion, because all Christendome generally are bounden to holde, and to celebrate the same with deuoute prayers.

And to that end, they are by the Pope earnestly put in remembrance, that they goe to shrift, and fast vpon the Wednesday, Friday, and Saturday: And the on the Sunday be holwseled, and goe p[ro]cessing in the p[ro]cession, and deale their almes: or at the least say siue Pater Nosters, and siue Ave Maries: by the vertue whereof, they shall receiue a sufficient pardon of all their finnes, &c. What can they desire more? For as touching the sitting in the Chapter house, and there *Sententia sub verbo placet proferre*: that is, To say Amen, & to nod at that which is pronounced vnto them: that is permitted only to such, as of right ought to do it, or to whom it is granted by special p[ri]uiledge: as chiefly to the right honorable, the b[re]-

In the Bull *de editio*. Of the counsels which begin thus. *quoniam prope*. and was set forth. Anno. 1545. the 6. of Decemb. in the name of Pope Paul the third.

These are the words of the Bulls of Indiction

the Pope of Rome should not haue been head and president of the Councell: but that enery thing shoulde be concluded out of the word of God.

But (beloue me) the holy Fathers, and the Pope, were not so foolish; they did so much deeperly into the matter. For, if they had once taken and put y^e holse beane or coller about their necks, then were all the satte in the fir, and so the whole Church of Rome, woulde not afterwarde haue bene worth the paring of a rotten apple. No, no, I warrant you. They will take heede of that. For there is one point which you shall neuer wrest nor wryng out of their habs, which is, That all Councels are lame, maimed, creple, and blinde; peawterly boide of any power, vntesse the holy Pope of Rome be their president, directing and gouerning the same as he thinketh good. For he is the very eye, and the true iustices of the Councelles: Therefore was it in the saide Councell of Laterane, very curiously concluded, That though all Cardinals, Bishoppes, and Prelates were assembled, although they were harrelled

Read the Bull of the Council of Laterane, set forth in Anno. 1512. in name of Pope Iulius.

bye together like herring: yet can they
not holde any Countsell without the au-
thoritie, will, consente, and com-
maundement of the Pope, if they should
otherwise doe, they would be plaine
Heretikes, and vngodly men: yea, they
would be esteemed, thought, and taken
as Chore Datham and Abitam. The same
was also before that, forespoken & deli-
bered by the holy father Pelagius: who
did openly set forth, That all Councelles,
which were holden without the Popes con-
sent, and commaundement, are not to be re-
puted or accounted for Councelles, but
for Conciliables, that is to say, for Riots, and
vnlawfull assemblies.

this is writ-
ten in the
booke of
Counsels in
the 2. booke
and in the
Decree 3.
chap. multis
den. dist. 17.

And that is the same which the Popes
Marcellus, Iulius, Damasus, Gregorius, and
other more, did likewise openly ordeine
and determine, as is plainly too be
seene in the Booke of Decrees, in the
17. distinction: where it is in like manner
by the Scriptures confirmed: As for
example, out of the righte one Psalme,
where it is written, I haue saide you are
Gods. Again, whatsoever you binde in
earth, that is bound in heauen. See. And
it is also established and made sure with
Strong

with beoff
edrol lina
to lacobus
157. annu
m dion
Cap. 1mo
Sum. in the
17. dist.

strange reasons: for that worshipfull
 brother Thomas Vio, did openly declare
 in the said counsell of Lateran, That those
 which goe about to make the Pope subiecte
 to the councils, doe euen like vnto the, that
 woulde make the Father obedient to the
 childe: the heade inferior to the foote: the
 Captaine seruant to his souldiers: and the
 shepheard vnderling to his sheepe. So
 that now. Chist is no more made any
 account of in the councils, no; his word
 any whit esteemed: but the Pope hath al
 the charge and authoritie alone: he only
 is Enseigne bearer, and he doth set all in
 order. And vpon that occasion it was de-
 termined, That the Counsel of Pisa, be-
 ing assembled without the Popes con-
 sent, was no assembly of Hierusalem, but
 of the tower of Babilon, that is to say, A
 curse and confusion. In summe, it is ap-
 parant, that al councils and ordinances
 in the world, ought to do nothing against
 the Popes might, no; against the autho-
 ritie of the Church: for she hath ouer-
 growen the rodde: she cares neither for
 scriptures no; Counsels: she hath the
 holy Ghost pinned on her sleeve, and may
 doe euen what sheer she will.

Looke in
 the foresaid
 Councell
Lateranen,
 in the second
 sel.

And

And therefore it is that whensoever the Pope doeth set forth any Bulles, then doth he commonly adde this clause or conclusion to the same: *Non obstantibus constitutionibus, & ordinationibus Apostolicis, ceterisque contrarij quibuscumque*; y^e is to say: Notwithstanding all constitutions, ordinances, or commaundementes Apostolicall, nor any other thing whatsoever, contrary hear unto.

Like as doth specially appeare by the Bull of Pope Paule the 3. set forth at the counceil of Trent in y^e yeare 1544 the 23. of February. So that he will not giue to all the Apostles, to all the holy Fathers, nor all the counceils, scarce one good word; yea, rather he mockes, & plaies bo peepe with them all, and so goes on forwarde with his businesse: for otherwise if the matter were not thus handled, I would not giue a Puddinge, for all the power and authoritie of the holy Church of Rome.

The Coun-
cell of
Mantua,

for to begin withal, these Heretikes would giue her a rap vpon the pate with the Counceil of Mantua, which was holden vnder Pope Alexander the second in the time of the Emperour Henrie the fourth

fourth, where was concluded: That all those which by Simonie, that is to say, by briberie or gistes, had obtained any spiritual promotion, or office, shoulde bee depriv-
 ued.

Simonie of
the Clergie

Aha, the mother of God: where can you finde nowe adaies, any Chaplein or beneficed man, Bishop or Cardinal, that climeth to that preferment, without monie or rewardes?

Secondarily they woulde come and plague vs with the Councell of Rome, which was holde in the time of the Emperour of Phocas, where was ordeined irreuocably, and neuer to be called backe againe, That all such, as with any gistes or rewardes, or other like promises, were mou-
 ted vp to weare Myters, should bee banished and excommunicated. Yea marry Syr, it were better that the Councels were all at the Gallowes, than the holy Church should be subiect to that order.

Councel of
Rome.

Simonie of
Bishops,

Then after this might they come in, and dash vs in the teeth with the councel of Tribune, which did forbid any monie to be taken for buryings: what a Gods name, who could digest that morsel?
 And to this they would adde the councel

Triburina.

Burying

Counsell of of Basil, where was plainly and sharpe
Basil the 12. ly ordeined, That the Courte of Rome
scf. shall not take any money for any Dispensations, Elections, Postulations, Presentations, nor any other Ecclesiasticall offices, authorities, benefices, hallowinges, blessinges, no not for the very Pallium, or Bishops mandle: neither to be paide vnder the colour of Bulls, scales, nor Anuales, by what colour or pretence soeuer they might bee doone. Aha, friends: What an Eclipse would that breede in the Popes purse?

Counsell of They would also come forth with the
Mentz. Counsell of Mentz, which was holden in the time of Garolus Magnus, where was ordeined that there shoulde bee given againe, and restitution made of all the goodes and lands, which by bequest, laste will, or testament, had beene leste to any of the spiritualitie, tending to any losse or hinderance of the right heires. Gods populorum: That where too bitter a Pil to swallow and digest.

Then would they assaulte vs, with the Councell of Laterane, whereat by Pope Nicholas the second and fourtiens Bishops, was very solemnly, and terrerocably concluded, That the Pope of Rome should

should be chosen by nomination, the whole common people assembled together, the spiritualtie, with the Colledge of Cardinallcs present. And if it should be prooued, that any man should by rewards, gifts, bribes, or any other indirect meanes, attaine to the same roome, the same should not onely be banished but should likewise be taken for a shamelesse heretike, a backslider from Christ, and an Apostata. So that it should be lawfull to put him out of his seate, &c. Aha, my masters, what a peece a worke were that: By that meanes they might overthrowe, and cleane rote out the holy Church of Rome.

The Pope
an Heretik
and Aposta.

Pooreouer and besides, they would proue the Pope Eugenius, was by the Councell of Basill, iudicially condemned for an horrible Heretike, and a shamelesse knaue: and was deposed from his seate, as a wicked vile villaine, who yet not withstanding was after, by fine handling and pretie practises of simonie, and also with force holpen againe into his seate: and of him euer since, untill this our time are all Bishops, Cardinallcs, and Popes, yea, and all Priestes in generall, bred and sprung by like a lit-

ter

ter of Digges, farrowed of a fruitfull
 Solwe. All which, one with another, head
 and taile, should be banished, and este-
 med for heretikes and ungodly knaves;
 if it were so that the Councelles might
 beare any swinge, against the authority
 and estimation of the See of Rome, and
 our mother the holy Church: but that I
 assure you would be to fearefull a mat-
 ter. And therefore must we (of necessity)
 conclude, That the Councils can in no
 wise overrule the Church, nor by their
 commandments or ordinances compell
 her to anything, no more then a Spiders
 web can holde or keepe fast a Pye, or a
 Crow. But all councils must be subiect
 to the holy Church, euen as an obedient
 childe is subiect to his mother: yea, and
 they must alwaies dance after her pipe.
 Therefore when as these Heretikes
 and Huguenotes, doe bringe in a greate
 heape of these Councelles, to strengthen
 their doctrine withall, against the Ro-
 mish Church, they doe but breakes their
 braines in vaine. They may well prae
 apace, that the councel Elberionum in Spain
 whiche was holden aboute the yere
 300. in the tyme of Constantine the great.

In the 36.
 Cap. of the
 Council
 Alibri.

did plainly ordeine, That there shoulde
bee no Images in the Churches, nor in no
wise to paine or carue any thing to be prayed
vnto.

Images for-
bidden.

And they may alledge that in the 12.
Councell of Toledo, in two Councells of
Constantinople, the one vnder Constantine
the firste; the other vnder Constantine
the sixte; and likewise in a Countell in
France, vnder Charolus Magnus, did all
both one voice consent in the same. But
we cannot here on that side.

In the first
booke of
councells.

They may likewise bying in a pace,
and alledge. That the Concilium Aurelian-
um did cleerely ouerthrowe mans free will,
and iustification by workes: teaching that all
our righteousness, at the good works that we
can doe, and all that is in vs, must be im-
puted to the onely goodnesse & vnderferred
mercie of God: that it is not in our naturall
power to prepare our selues to mercie: but
that we must receiue all, euen as beggers by
interce. gift through meekenesse of the spi-
rit. But in all this they doe but loose
their labour: and it is euen as much,
as if they would cut the ayre in twaine:
for we doe not esteeme all they can say
worthy a rashe.

Soli. 627. cap
3. 4. 5. 6. 7. 8.
9. 10. and so
following to
25. Conc.

Affrice. can
81. 82. 83.

Mcleitano

can. 34. 35.

& in the de-

creations

place

quicquid

quicquid

eris primum

confessio

confessio

confessio

confessio

confessio

That

That being doone, they may bringe
in a pace for witnesses, the Councells
Africanum; and Militeranum, wherein
Saint Augustine did set forth such stuf-
fe as were enough to shame them, all pray-
ing to wailes utterly ouerthrowen:
so that there was by perfect proofe and
expresse Scriptures proued and con-
cluded; That neither is, nor euer hath beene
on the earth, so holy a man (Christe onely
excepted) which hath not bene spotted with
sine him selfe, and had neede continually to
pray for remission and forgiveness of his own
sines. So farre doth it differ from that
then, that the Saints should haue any
sparkle of desertings remaining ouer-
plus. But all these authorities are not
worth a nut shell: neither wil we receiue
their witnesses.

a Reade the
Churches
history of
Ecclesiastes
the 11. Chap-
ter of the first
booke, and
the 22 chap-
ter of the second
booke and the decrees chap.

Moreover, whereas they make much
a doe with vs, that the first Councell of
Nicene did consente, That it was lawfull
for Priests to marie, and that the counsel of
b Gangren did curse and banish all such, as
vnder the coulour of any Cloister, Religion,
Nicene Sino. dist. 31. & con. b Gan. Can.
1. 4. 9. 10. 14. and in the decrees Si quis. dist. 1. Distinctio 1. et
Si quis nuptias. cap. Si quis vel virginatatem. cap. Si quis prore. Deuon.
dist. 30. & chap. Si quis vituperat. dist. 31.

or spirituall state should forsake their wiues:
or deface the state of matrimonie: **Where**
vnto the Councell called sexta Synodus,
consenting, did further and aboue that
ordyne, That no man should require of any
Priest, to make the vowe of chastitie, ylesse
they of them selues were willing so to doe.
But al this is euen as much as to knock
at a deafe mans doore,

And if that they also (out of the saide
Councel of 4 Gangrensis) and out of the
Councel of e Ancerano, kepte about the
sante time of the Councel of Nicene, will
go about to perswade vs, that they that
eate flesh vpon the friday, or in the lent,
should not be punished nor condemned:
yea, and that in matters of marriage,
and eating of meats, we may not charge
mens consciences, by the vertue of any
newe lawe or bond: all that is of Dauid
Duttons Dreame, and wee will in no
wise giue any eare vnto it.

Furthermore, they will brag much,
vpon the first Councels of 8 Nicene, and
of 5 Constantinople, for that they did or
dayne, That the Bishop of Rome shall not
haue any authoritie or iurisdiction out of
his owde boorders, (to witte, the landes

e Reade the
Decr. ca. que-
niam in Rom.
no. Dist. 31.

d Con. Gan.
cap. 5. and in
the Decree
can. Si quis
carne dist. 30.
e Con. Ance-
rano. 27.

f Con. Gran.
in the conclusi-
on of the
councell.

g Con. Nic.
the 6. Cano.
like as Ruffi,
doeth see it
forth in his
histoyr.

h Cō. Cōstan.
can. 2. hec in-
ning. Qui vl-
tra quamqua
Diocesim sunt
Episcopi, &c.

*And peruse
the councell
of Africa, in
the first book
of the coun-
cels, there
you haue
these orders
can. 92. and
at the end of
the councels
are 3 letters
of the coun-
cell written
to the Popes,
Bonifacius and
Celestinus.
k In the con-
of Mil ca. 2 I
Read also
can. presb. 11
quart. 4. and
can. Pal. 4. vt
pres. 2. quart. 6.
1 Con. Cart.
3. Can. 3.
in Con. Aff.
can. 6. and in
the decrees
ca. 1. dist. 99.
cap. con. dist.
30. ca. mul. fas
est dist. 19.

nigh adioyning to Rome.) And agayne,
vpon the Councell of Africa, whereas
by craft & falsshode of the Popes of Rome,
Sofimus, Bonifacius, and Coelestinus, were
knowne and declared, (who had sought
by falsifying of the Councell of Nicene, to
maintain their authorities.) Therupon
it was ordeyned, That no man shoulde
for any matter of difference appeale to
Rome, or ouer the Sea. Which was also
established in the Councell Mileuetano.
We haue run so long before the dogges,
to be asfayde of these matters. Therfore
they may goe shooe the gose, and make
childezen asfayde with that, which they
bryng forth out of the third Councell of
Carthago, and of the councell of Africa,
As that no man might take vpon him
to be called The chiefe of the Bishops: or,
The chiefe Bishop: or, High Priest: yea by
the Rode, well sayd: we haue our aun-
swere readie ynnough for that matter,
which is, That men may in no wise
take vpon them to keepe or holde anye
Councell at all: yea, though they were
newer so wel defended, both by the scrip-
tures in the Bible: and by the holie fa-
thers: vnlesse they doe well and fully
agree

agree with the holy Church of Rome: for
she hath full power and authoritie to
alter the Councils, and to make them
voyde, of no value, nor effect: euen as
shee shall thinke good: and to explaine
them as shall serue best for her purpose:
yea, to tumble and tosse them topsietur-
ue, euen as shal best serue for her turne.

And therefore, where as men pre-
sume so much to alledge and bring in,
the ordinances of the Popes, Gelafius,
and Hilarius, which say, that the Sea
of Rome is moze subiect and obedient to
the Councils, than any other man: ei-
ther the Council of Basile, wherein was
determined and concluded, That the
Councell is aboue the Pope: yea, and
that the Councell may dispose the pope:
All that is not wo:th a strawe. For all
the Balles that are serued on that side
the Venise Court, are easilie smitten
backe and turned at the redounde, with
halfe a worde! speaking: to witte: *Sal-
uo in omnibus iure Romana Ecclesia:*
Which is too saue, The right and au-
thoritie of the Church of Rome, in
all poyntes reserued. For this is the
very taylor of euery Councell, wherewith

ca. Considerare

25. quest. 1.

ca. null. 25.

quest. 1.

the coucel
of Basile
boue the
Pope.

they are turned about as with a rudder,
euen whether the Pope wil haue them.

The fifth, Chapter.

Wherein is taught that the Canons & decrees of Popes cannot bind the Romishe Church, but that she is stil aboue all decrees, and may break and adnihilate the same, so as she shall thinke good.

The Romishe Church and the Pope a. bone est Canons and decrees cap. 4. Cap. Violatores 25. quæst. 4. ca. nemini 17. quæst. 4. de libellis dist. 20. cap. nul. sacre dist. 19. This is set forth with plain words in the chapt. Ideo permitteff. h. i. ca. 25. quæst. 1. I Read like. wile cap. præceptis dist. 12. & cap. Si quis 17. quæst. 4.

This same must be vnderstode of all the former decrees, and Canons of all the Popes deceased. For although it be clere, that they are inspirations of the holie Ghost, against which it is not lawfull for any man to speake: so as whosoener doth despise them, is voide of the Catholike and Apostolike belife: yet that notwithstanding, they cannot therfore by any meanes close or shut vp the authoritie of the Church. And wherefore? For that there is one common rule of the holy Church set forth, for an vndoubted article of our faith, which is, that the Romishe Church is shee, which doth giue to al Popes decrees, their full power and might: prouided alwayes, that shee her selfe, is not in any wise subiect to the same, by reaso that she hath a full power al,

allwaies to make such decrees & ordina-
 res, whensoever it shal please her, as ha-
 uing power, & being head ouer all chur-
 ches, from which point no man may dis-
 sent. So, after this maner, doth she giue
 and graunt to the decrees, full power and
 authoritie, with this exception, That shee
 her selfe will in no wise, incline or yeelde to
 the same: but that shee may doe any thing
 against the same, whensoever it shall please
 her, Euen like as Christ did teach the
 people, as hauing might, authoritie, and
 power of himselfe, and not like vnto
 the Theologians, or Pharisees, which
 durst neyther put too nor diminishe or
 take from the same. And euen after this
 manner it followeth with the Popes.
 They giue the decrees their authoritie,
 and yet notwithstanding this may they
 doe (as Masters and Doctors of the
 lawe) euen when they liste, agaynst
 their owne Lawes and Decrees: and
 therefore the Decrees and Canons doe
 not conclude any thing at all, without
 this exception, That the Church of Rome
 may alway vnderstande, interpret, and ex-
 pounde the same, as shee shall thinke good.
 And heereupon it comes to passe, that in

Popes a-
 gainst their
 owne de-
 crees.

all decrees, one of these tales is ioyned, to wit, Reseruing alway the right and title of the Church of Rome: or, So farre forth as the Church of Rome doeth thereof allowe. And so hath the high and renowned Jurist or Lawyer Phillippus Decius written: namely, That all decrees and Canons are (by Gods appointment) subiect vnto the Pope of Rome. It is very true, that the holy Fathers and Popes, Gelasius, Felix, Sosimus, Urbanus, and Leo 4. haue concluded, That all the decrees and ordinaunces of the Pope, being contrarie to the olde and former decrees and Canons, shoulde bee voyde and of none effecte. And whereas Gregorie hath likewise ordeyned, That whensoever any Pope wil haue his Decrees obserued, the must hee *contra*, obserue the decrees of the Popes his predecessours. But vppon that the glose saith, *Hoc non credo*: which is, I doe not beleue that. And is not that answere grouded vpon good reason: So that we may boldly conclude, That the holie Church will not be bounde, nor pend in by any Decrees. Shee is like vnto a Catte, shee cannot bee forced or compelled. For else might these Heretikes,

and

Philipp. Deci
us in cap. 1.
no. 41. de cōst.

Cap. confidimus. 25. que.
3. ca. consis.
dist. 10. cap.
contra blasms
ca. sunt qui-
dam 25. que
1. ca. ideoper-
missus 25.
quest. 1. cap.
Iustitia 25.
quest. 1.
Vpon the
before writ
ten chapter
cons. dist. 10.

and Huguenotes choke the holie church
 with her owne decrees. For they would
 bring forth this Canon, *Vi quid Canon: De cons. di. 2.*
primaquidem Canon: Non hoc corpus: and
 such other like. Thereby to teache,
 that there is but one ghostly or spiritual
 food set forth in the Sacrament, which
 is receiued onelie by sayth, and not ea-
 ten nor swallowed by with the teeth.
 Further, they would come out with
 the decree in the chapter, *Legimus: ff.*
Quid enim, dist. 93. thereby to proue,
 That all Bishops haue like authoritie,
 in what place soeuer they bee, whether
 at Rome, or at Canterburie: and by
 that meanes shoulde all the authoritie
 of the Pope become creple and lame:
 which were a pitifull case. They would
 goe about to teache out of the chapter
Ubinam, distinct. 96. that they ought
 likewise to come into the councelles,
 and to haue their voyces in the consisto-
 rie: euen as well as they annoynted
 Priestes: which might bring in a great
 confusion and disorder, They would
 maintaine by the decree of pope Gelasius,
 That the cuppe in the Sacrament,
 ought likewise to be ministred to Lay
 people,

The sacra-
 mēt of a spi-
 ritual food,

Bishops like
 in authority

By this the
 lay people
 ought to re-
 ceive in
 both kinds
Ca. Cōperim
de cons. dist.
2. Fra. Petr.
ca. lacrimę.
ca. sacrificiū
ca. dici cap.
magna pie.
cas. ca. cōuer-
simin. & mo
 other *de pa-*
nisiens dist. 2

ca. Si quis do
cuerit. ca. Si
quis d. fecerit
dist. 28. &
c. 1. si quis nup
tial. di. 30. ca.
Ni cana. ca.
Si quis nup
perat. dist. 31
c. 1. Delicij ca.
Quisquis ca.
Quod diste.
dist. 41. cap.
Si quis car
m. & ca. Si
quis presbi
ter dist 30. ca
 cleric. ca. pa
stor. ca. vid
u. 1. que. 2.
ca. gloria pi
fco ca. eoces
s. 12 que. 2.
& cap. duo
sunt genera
ca. cleric. 13
quest. 1

people, according to the institution & or
nance of Christ: for y^e Gelas. both esteeming
them for terrible blasphemers of God &
robbers of the church, which in that case
do not follow the speciall cōmandement
of Christ. They would with the decree in
the chap. Placuit de consecra. dist. 4, bring
free will to the gallowes. They would
rid Auricular confession out of the way,
and utterly confounde the defending of
Priestesses to mary, and quite abolish the
forbering of flesh: yea, they would thzough
downt fastenis euen and Jack a lent, and
bzeake both their neckes.

Beside all this, they would plucke
downe all Bishops and prelates, all Ab
bates, Donkes, and Canons, from their
riches, welthines and mery dayes: And
would make of them pore beggers with
Pokes: because it is ordained by special
wordes in the Decrees, That spirituall per
sons shall not inioy any lands or possessions.
And euen so would they dispossesse the
the holy father the Pope, of all his patri
moniall goods and heritage, whereof
Saint Peter (by his testament) hath put
him in plentiful and peaceable possessio:
& would leaue him nothing but this bare
denico

deuise or prouerbe: Aurum & argentum non est mecum, That is to say, I haue neither golde nor siluer by me. And so, where he is notwe a right God, they woulde in steade therof, make of him a poze deuill, and then they would dye all Priestes and persons, Monkes, friers, & Pōnes, into their Churches and cloysters, euen as men would dye a hearde of swine into their Styes: and that by force of the decree, Cap. Clerici. causa. 14. quest. 4. and cap. peruenit, dist. 86. and moze suche like, which are witten in the 86. distinction.

And notwe note another thing, which is worst of all: they woulde mayntaine that all Priestes, Monkes, and canons with all the hellish, shorne, and greasie swarme, are execrable & shamelesse Heretikes: yea, accursed and false theues: and that al Cardinales, Bishoppes and Popes, haue effectually and Ipso facto, forseyted all their offices, autorities, benefices, and prebendes, according to the decree, Si quis distat. 69. cap. Nullus. cap. Bap- uisando. 1. cap. Quicquid cap. Placuit. and an innumerable company moe, to long to rehearse. So that here withall should

our

our deare mother y^e holy church of Rome
be cleane rooted out, and spoyled of al her
goodly treasures, riches, possessions, and
gouernmentes: and in the end should vt-
terly lose her credite & countenance, and
beeing forced to play the bankrupt, shuld
be diuened into an hospitall, there to ende
her sorrowful and miserable dayes.

Therefore let euery man, which will
pretend to be a good & faithful member of the
holy Church, looke well about him, that
hee in no maner of wise, for any thing y^e
may bee, do extol the decrees so high, that
the holy church of Rome should be sub-
iect vnto them: but let our holy Mother
alwayes remaine unhindered, at liber-
tie and free, that shee may freely, as tou-
ching all Decrees, Canons, writings,
and ordinances, dispense, ordeine, iudge,
dispose, order, & reserve: and in summe,
blind the Diuell vpon a cushion: for shee
neyther may nor will bee constrained in
any matter: considering that shee is like
vnto these old ffores, which cannot bee
taken in any trappe: She can leape ouer
all gates, and hedges: ouer all ditches &
quagmires, ouer al parks and pales, and
shee hath no other order nor rule, but
what

she thinks good, even her owne deuotion
her good intent. &c. And to conclude, that
which shee perceiueth to tend most vnto
her pleasure and profite.

The vi. Chapter.

*Wherein is concluded, out of that which is
aforesaide, that the benefite and profite
of the Church of Rome, is the onelie
rule and direction of all Scripture, De-
crees and Councils.*

Hereupon may wee boldly conclude
and out of that which is sayd before
make a most true and infallible gene-
rall rule, That neyther the holy Scripture of
the olde and newe Testaments, nor the wri-
tings and doctrine of the olde Fathers, nor
Councils, nor Decrees, nor any other insti-
tution or ordinaunce in the worlde, can be
specially holden for the certayne rule of faith,
whereunto the Church is bounde: nor yet
for the traditions and institutions of the ho-
lie church, which all Catholike men are
bounde too beleue, vppon payne of dam-
nation. But the estimation and bene-
fite of the holy Church of Rome, is the
onely principall and most sure rule and di-
rection whereby all Scripture, Councelles,
Ordinaunces, and Decrees, must bee
guided

The holy
Church of
Rome the
very knot of
all writings,
decrees &
councils.

The Bee hiue

guided & governed. Yea, it is the very prick, the white and the but, whereat all good Catholike christen people must shoote all their arrowes, and lay their iust leuel. Therefore, whensoever the holy scripture will serue the turne of our deare mother the church of Rome, she may accordingly vse it: and wherein soeuer the Councels can do her any seruice, shee may commaund them: and when the old fathers say any thing: that can further her cause, she may allow it, and let the rest go.

Also, wherein soeuer the decrees may further her purpose, she may haue them in reputation, & make them equall with Gods worde. But whensoever the scripture doth make against her, she may find a glose, or an Allegory vpon it, and so couer the matter with a blew mantle. And when the olde fathers write any thing, which soundes against her holines, shee may thruste them out of the doores, and send them packing. And wherein soeuer shee doth mislike of the councelles, shee may admitt & approue other councels against them, and so drine one thunder away with another. And whensoever the decrees tend any thing against the main-
tenance

tenance of her honorable state, shee may boldly deface them, and set an earemark on them, which she calles Palea, that is to say, Chasse or Strawe : or else shee may sauce them with something, and adde vn- to them a glose of Accursius, or Panormi- ranus : or of Iohn Andreas, which will bring the matter in frame.

As for example : Whereas almighty
God doth by his holy worde commaund,
That no man shal make any image or likenes :

4 that is spoken only for the Iewes. And as the councell of Affrica (onely because of the ambition of the Popes of Rome, who would haue questions and suites to come before them, and there be determined) did ordeyne, 6 That no man, should transport any matter ouer Sea, by appellation, and such like. Whereupon shall her 7 Gratianus graciously glosse, excepting onely such as shall appeale to Rome. And whereas Pope 4 Gelasius doth commaund, that euery one (which will not shamefully separate the Sacrament of Christ) shall minister the supper of the Lord, vnder both kinds, to witte:

the Councils, c. Cap. Hac. vi. Pref. 2, 4, 6, d. Ca. Comperimus do com.
dist. 1, and the gloss upon the word aut integra.

of bread and wine. That must be vnder-
stood onely, vppon all Priests: & so like
vpon all other.

¶ Quens
both & glasse
answere vp.
on the de-
mand in the
cap. Constitu-
tions dist. 10
whereas is
said that no
decrees are
of value,
which differ
from the
grounde.
¶ These By-
rites both
the glasse
bring vpon
the decrees.
That enery
man shal re-
ceiue the
Lords sup-
per in conti-
nue as the
consecration
is done. cap.
parata de
consecratione
dist. 2.

And whe as they can find no good glasse
to couer the matter withall, then it is
sufficient to say & Non credo: I doe not be-
leeue it: of Hoc antiquum est, This is aun-
cient, and happened. In illo tempore in that
time. &c. In Summe, shee will vse the
matter handsomly, as shall make most
for her owne aduantage. Then you may
perceiue well ynough, that shee is like
the honnie Bee, which will set vpon e-
uery floure: and fetche out of enery one
of them that which serues her turne, to
fill her hieue with pleasant and sweete ho-
nie: and whatsoeuer is not appliable or
agreeing to her purpose, that shee leaues
vntouched. Therefore the foundation of
the holy Church of Rome may very wel
be called, A Bee hieue, hauing the property
of a tubbe, wherein all maner of pleasant
things are put.

The vii. Chapter.

Wherein is declared, that the Church of
Rome can likewise help her selfe with
the opinions and doctrin of the old here-
tics in folowing the same, when it serues
for her purpose.

Polw

NDive, so farre it is from our deare mother the holy Church, to bee afraid to spring over the pales of the holy Scripture, auncient Fathers, Councilles, and Decrees: that oftentimes shee will goe and solace her selfe in the pleasant medowes and graine fieldes of the old heretikes, which haue alwaies byn extream enemies and directly contrary to the holy Scripture and the Fathers: and of them both she borrowe very many goodly Jewelles, to furnishe and beautifie her Cabinet or Beehive withall. For it is well known and evident, that shee hath learned of the Heretike Pelagius, That wee (notwithstanding the fall of Adam) doe still possesse a free will and haue power to iustifie our selues, & to fulfil all commandments of God, if we our selues wil, & that it is not the onely grace of God, whereby we are iustified, as Paul doth teach: but an helper only, after that wee of our selues haue prepared our selues thereunto. Also, y^e Christ did by his death merite for originall sinne onely: & that for all other our daily sins, we our selues must answer & make sufficient amends,

Dr

The Holie church
helpes her
selfe with
the opinions
of Heretikes,

Reade *Aug.*
in the book
of Heresies,
& where he
writes a-
gainst the
Pelagians
Ephes. 2, 8
Phil. 2, 13

Rom. 3, 24

In the coun-
cell of *Trent*
In the 7. sess.
Can. 10. and
in the 24.
sess. *Can. 8.*

Theodores in
the 4. book
of the He-
retikes.

Examples fi-
delius diff. 3.
de. 2. de peni-
tis. and in
the 4. book
of the Sent.
in the 14.
diff. cap. I.

Examples fi-
delius diff. 3.
de. 2. de peni-
tis. and in
the 4. book
of the Sent.
in the 14.
diff. cap. I.

Theodores in
his 4. booke
cont. Heres.

de. 2. de peni-
tis.

Of the Messalians, or Eotiches : and like-
wise of the Pelagians, shee hath gathered,
that baptism alone, doth not make vs
perfecte Christians : but is onely neces-
sary to walke away our originall sinne,
& to helpe vs out of our first shipwracke.
But if we fal againe, and so run in dan-
ger of a seconde shipwracke, then must
we seke for another planke to helpe vs
out of hazard. Shee hath likewise sucked
of the breasts of the Messalians, to mum-
ble out her Mattines, The seven Psalmes,
and the Pater Noster by number vppon
a payre of beades, and with a burning
candle : pretending thereby to obtayne
great pardons and to do vnto God great
service. Also, whereas she doth vse spit-
tle in baptizing after that the Diuell is
contured: that shee toke of the Messalians,
who did teach, That men might driue
away the Diuell with spitting. Of the
Saturnialles, Ebeonites, Tarians and Encra-
nites, she hath learned, That the state of
Marriage is vnseane and spotted : & that
such as will please God, and bee cleane
purified, must wholly refrayne them-
selues from it. Also, that there is greate
holynesse in abstaining frō eating of flesh,
and

and vsing of certaine other meates, although she hath set the things out vnder an other colour, to the ende men might not know frō whence they come. Besides this, shee hath borrowed of the Mōtanists many new fasting daies, which shee hath commaunded and confirmed, to be obserued vpon paine of great punishment: and beside that, diuorcements. In the Schole of the Coloredians, shee hath learned to pray to the holy Virgine Mary, and to immolate or offer vp her oblations. Of Marcus the Sorcerer and Heretike, shee hath learned to vse in her seruice, and sacrifices, certaine straunge wordes, in Hebrew, and other languages. Of the Anthropomorphites shee learned to paint GOD the Father in the foyme of a man, with a gray bearde. Of the Gnostikes and Carpocrations, to set vp images of Christ, and other Saintes, and to worship the same with censsing, & other manner of deuotions: vnlesse men will say (as Eusebius in the 7. booke of his storles in the 18. Chapter doth declare) that this erecting of images did first spring from the Heathen. And last of al, shee hath learned of Simon the sorcerer, &

Apolonius in his booke against the Montanus, and Euseb. in his fifth booke Cap. 28.

Theodor. in the third booke. Epiphanius in the second part of the third book in the 51. Heresie.

Theodor. in the first booke.

Irenaeus in the 1. booke against heresies in the 24. Chapter

Act 8, 19.

father of al heretiks, to giue Bishops, & Benefices, Masse, Matting, & Sacraments for money, & yet not to sell them. For it is but a simple bargaine or contract, which the Lawyers cal, Do, vt, des: I giue that thou maiest giue againe: Euen like to Simon, who would giue money, to receiue the holy Ghost. So that it is very plaine and apparant, that she can help her selfe wel inough with the doctrines & opinions of heretiks: & sucke out of them, what she thinks good, to carry into her Bee hve. Yea, she doth in many things agree with the Alcaron of Mahomer, and with the Turkes religion: as specially, in many pilgrimages, in praying vnto dead Saintes, in the obseruing of fasting dayes, in diuers sorts & orders of Monks, and particularly, in the doctrine of Free-will, & iustification by works, now whether they haue borrowed that of Mahomer, or he receiued it from them, by reason he had a holy Monke, one Sergius, for an assistant and companion: I referre that to the iudgement of the Doctors of Loue. Thus much once by the way, that it is easie to be noted, that it is all one per dominum, and all dist in one satte: and that

The

shee is like to a cunning Spinner, which
can make good threed of al sortes of flaxe.

The viii. Chapter.

*Declaring that the Church of Rome hath
likewise borrowed many thinges of the
Iewes, which she doth set forth & hold
as articles of the faith,*

NOwe, as touching the Iewes, shee
hath not forgotten to follow them
sundrie waies: and that is appearant y-
nough, in that which our Paister Genti-
anus hath declared in his woorkes. For he
wil maintein that the transubstantiati-
on of the bread into the very bodie of
Christ, & the changing or turning of the
substance of the wine into his very bloud,
may be proued by the testimonies of the
Iewish Rabbines, And that is without
doubte: for one of their Rabbines, named,
Rabbi Moses Hazardan, writing vpon the
136. Psalm, where the Prophet sayeth:
O Lord thou giest all fleshe their foode,
saith thus: This text doth fully and who-
ly agree with that which is saide in the 34.
Psalm: Taste, and see howe pleasant the

The holy
Romish
church bor-
rowes many
thinges of
the Iewes.

Petrus Galatinus.
in his booke
of the Se-
crets of the
Catholike
truth, in the
6. chapter
of the tenth
booke.

Lord is. For the breade or meate which hee
giues to euery man, is his flesh : and with the
tasting, or with the eating, it is turned intoo
fleshe. Out of this hath a good Donke &
a Catholike wyter concluded, that this
Jeshu Rabbini did wel vnderstand Trā-
substantiation: which he doth yet againe
conferme by another, named Rabbie Ca-
hana, who vttereth merueilous & won-
derfull speculations, vppon that Texte
of Moses, where Iacob did promise to his
Sonne Iuda, an vspeakeable and vn-
measurable quantity of wine and milke,
by these wordes :

He shal bind his soales to the vine tree, and
his Asses to the noble vine branches, he shall
wash his cloathing in wine, and his mantle in
the blood of grapes : his teeth are whiter
than milke. For out of these wordes of
Iacob, doeth the foresaid Rabbie conclude
That the Ass doth here signify Messias,
into whose body and blood the wine shal
be changed. See now, is not this a strang
and an innincible foundation, against
which the gates of hell cannot preuaile?
For that agrees euen as well together,
as a fyfte in Gentianus nose.

Besides this, are established out of these
Rabbines

Rabbines, the suburbs of hel, & by them declared, That the holy Fathers are lodged there against the coming of Messiah, for that coulde the Rabbines finely fish out of that, which is written in the booke of Ecclesiastes: *a* There are some iust, which are killed in their righteousness. Doeth not this serue well for the purpose.

Furthermore, out of the Thalmood is proued, that Mary, our Lorde Jesus Christes Mother, was conceived without original sinne. For one of their Rabbines called Rabbi Iudas, Simons sonne, doeth so speculate, saying, That the whereof the mother of Messiah shoulde be generate, was formed before that Adam fell, and so preserved from generation to generation, without polluting. And this doth he teach out of the Psalm, wherein is written. O Lord, seeke out the plant which thy right hand hath planted, Is not that merueilously wel alledged, and the naile hit right on the head: Merily, it may very well bee compared with another doctrine of theirs, where they say, That God in the beginning did make 2. Whale fishes, a male and a female, and

a This you shall finde written in one of their books called *Midras cohelet*, which is to say, The explanatio of the Ecclesiastes, or sentences of Solomon.

b In the booke called *Galirase*, *pa*, which is to say, the explaner of the hidde or secreete things.

Read *Miser*
sier in his
 Hebrew di-
 alogue of
 Messias.

fearing least they shoulde bring forth a
 monstrous generation, hee killed the
 one, and so layde him in pickle against
 the comming of Messias: at which time
 hee will kill the other likewise: and then
 shall the Iewes make a banquet there-
 of, & haue noble cheere: for y one Whale
 fish they shall eate fresh, & the other wel
 powdred. And I maruell, whether they
 will not bid our deare mother the holie
 Church of Rome to their banquet. But
 in that they may well ynough beare one
 with another: it is enoughe for vs to
 knowe, that they haue likewise establi-
 shed the foundation of their beliefe & doc-
 trine vpon the Thalmood of the Iewes:
 which is a merueilous great booke, where
 in all their Caballes. that is to say, all the
 doctrines & monuments of their Rabbines
 all their dreames & visions, al their pro-
 founde & bottomlesse speculations, and
 strange iesses, are heaped vppe together
 like a donghill. But nolue, for that wee
 shal not need to rehearse euery thing par-
 ticularly, it is most true that the nation
 & Gaballa of the Iewes is the bestground,
 & the truest wellspring of all the ceremo-
 nies of the holy Church of Rome. For
 that

that is specially set forth and noted in the booke of decrees, where it is written, That she hath borrowed her Ember dayes of the Iewes, whose order and manner (sayeth the text) is the originall spring whereunto the holy church must sticke fast,

*Cap. Ieiunij
dist. 76.*

Pea (I pray you) who is so grosse and dull of wit, that cannot conceaue of him selfe, that she hath had of the Iewes the very example or patterne whereby shee hath made and counterfayted so manie sayre and godly ordinances, statutes & ceremonies: Whereby shee hath workmanly wrought all her silken, gilte, and embroidered copes, bestements, and mysters, euen as with a fine needle: & al the rich reliques, proumking iewels, altars, candlestickes, candles, and torches: and to be short, al the godly ornaments, which you may see in the church, were made by the example and patterne of them. And their Sancta Sanctorum, that is to say, The Holie of Holiest, or The most holy place vpon earth, which shee hath pacted vppon at Rome, in a corner of a chappel, at S. Iohn de Laterane: wherof hath she gotten that, but only of the Iewes, in whose temple at

Hierusalem, the innermost & most secret place where God did sometimes appeare called in their language, Roodes radalschim that is to say, The holie of holiest: For in place of that, they had there the Arke of the promise, with the couering, called the Mercie seate, or Propiciatorium: wherein was kept a viall with Manna, and the flourishing rod of Moses: which thinges our deare mother the holy Church of Rome cannot come by: and therefore hath shee set vp another Chesse, with reliques in it, wherein shee doth keepe very gingerly, and deuoutly, the foreskinne or Circumcision of our Lord Iesus Christ, with his slippers, and his navel skinne, as plainly appereth by the verses, which stand written before the same place, which are these vnder written:

*Circumcisa caro Christi, sandalia clara:
Ac umbilici, viget hic praecisio chara.*

That is to say:

The foreskinne of Christ,

And his slippers likewise:

With the skinne of his nauell,

In this coffine lies.

Now after all this, haue we not bene
resolved

rowled of the Iewes euen our holy fa-
ther the Pope, and all our Priests and
Deacons: yea, all our Temples, Chur-
ches, offerings, and sacrifices: yea ma-
ry haue we: or els all the holy Fathers
and Popes haue falsly lyed in their
heartes, which haue scraped together the
bookes of the decrees: yea, and then must
Durandus, What: doe I speake of Duran-
dus? yea, I say, all our stoute Catholike
doctozs haue dallied with vs, whereas
they giue vs to vnderstand, that they haue
borrowed all that of the Iewes. But
what is this to the purpose? Truly we
haue learned in their Pharisees seate &
Synagogue, That such must be hanged
which bzeade the Emperors placarde: &
will rather depend vpon Iesus Christ, than
vpon the ordinance of the Church. Haue
not the doctozs of Louen, likewise bor-
rowed of them the name of Rabbottenu,
or Rabbini, that is to say, Magistri nostri,
which soundeth in our mother tongue,
as much as Our masters: provided al-
waies that men may not say Nostri ma-
gistri, for that were heresie, but we pro-
nounce it after the Iewish phrase, setting
Nostrie after Magistri, as if we should say,

• Masters

Read ouer
and peruse
the decrees
thoroughly
in the 1. dist.
de consecrat.
and special-
ly the 2. cap
Item the dist
21, 23, 27.
thoroughly,
& many o-
ther moe. I-
tem peruse
thoroughly
the booke of
Durandus, &
specially
where he
speakes of
sacrifices &
alters.

Touching
this looke
vpon the
scripture.
Iohn. 12, 12.
Mat, 23.

Mat. 27. 6,
29, 31, 32.

Cap. consec.
Si qualiter
ergo de con-
sec. dist. 1.

Masters ours, and not Our Masters. Item, that men must set them at the bypper end of the table: & the killing of Prophetes & Martirs, and then make them gay tum-bes: for therfore it is that they mainteine the shrines of the Martyrs in such worship, in witnes (as Christ himselfe said) that they are there children which haue murdered the Prophetes of God, and the martyrs or witnesses of Christ Jesus, and will follow the steppes of their forefathers: but I neede not to rehearse all things particularly, considering that the holy Church hath set forth a general rule hereof in the booke of decrees. For in the same text, where it is sayde, That they haue learned of the Iewes to annoynt their altars, and to trimme them with many proper thinges, is arguemented and reasoned thus: Seeing that the Iowes, which did but serue in a shadowe and darke figure, did notwithstanding all those thinges: how much more ought we being by dutie bounde to doe the like: to whom the verie truth is manifestly reuealed? Whereby men may playnly perceiue, that it is lawfull for the holy Church: yea, and that of dutie shee ought to doe all thinges, Whatsoeuer the Iewes haue done here.

tofore. So that it is no marvell, that she hath of her selfe set vp so many new ceremonies, and sacrifices, and brought in so many Patrons & Baalims, builded altars, and erected chappels in al high places and wayes : and that she doth daily kill the Prophetes, and doeth crucifie Christ again in his members. For seeing the Jewes did so, she is much more bound to do it. And vpon this point is the before alledged text verie playne and cleare, saying thus : Hereby it appeareth, that men may bring in good argumentes and instructions vppon the examples of the Infidels. Which doeth serue our purpose verie well, to the setting forth of this our purpose, considering that hereby is apparant, that matter which we haue in hand, to wit, that our mother the holy church, is not subiect to anie Bible or worde of God : and much lesse to anie Councils or Popes decrees : but may dongue her ground with all kind of dyt, and may make her Whee hiue fatte.

The xi Chapter.

Declaring, that the holy Church of Rome hath gathered many things of the doctrine & examples of the heathen, which she hath turned to her owne profite.

Baalim, is as much to say in Hebrew as a captain a defender, a master, or such like: & therefore they did name dead peifous & other creatures which the people did choose to be their patrons or captains & aduocates *Baalim*.

The holy
Romish
Church
doth follow
many exam-
ples of the
brethren.

All Saintes
in place of
all heathen
Gods.

Yea, here is it plainly to be seene
that she doth not helpe herself with
the Iewes onely; but likewise wth al sorts
of false doctrine, religion, & examples. So
that it is euident, that she hath followed
the steppes and Religion of the godlesse
Infidels, as well Romans as other,
wheresoeuer the same might serue her
turne. For out of the rounde Temple at
Rome, which is called La Rotunda, which
was in those daies by the Heathen dedi-
cated to all the Gods, and to that ends
was named by a Greeke word Pantheon:
thereof hath she made (following the
saide Heathen) a Temple for our Ladie,
and all the Saints.

But it were mere follie to stand vpon
one example, thereby to proue a matter,
whereof all the booke, and the whole
Theologie of the Catholike men is full
euen to the toppe. For the very founda-
tion it self of their doctrine and diuinity,
is much more deeply grounded and built
vpon the doctrine of Aristotle, than vpon
any, either Prophete or Apostle: by this
same token, that at this present, a Doc-
tors hode, or the Caputium, of a Theolo-
gian or Diuine at Louen, is called Ari-
stoles

stories breech or Codpeece. Yea, and more
ouer the most part of al our Scoles, The
mistes, Alberistes, Occamistes, Ralistes, No-
minalistes, and other Doctours are sprung
vp, of Aristotle, of Plato, of Porphyrius,
Auerroes, Abeupace, and such other like
Saintes, euen as out of their headspring
and principall well.

In so much also, that the Doctours &
Theologians of Colen haue very wittily
concluded, That Aristotle hath been Pre-
cursor *Dei innaturalibus, sicut Ioanes Ba-*
pista in diuinis: that is to say, Aristotle
was the forerunner of God in all things
natural, as John Baptist was in things
diuine and supernaturall. And for this
cause, amongst other, hath y^e holy Church
condemned Martin Luther for that the do-
ctrine of Aristotle (which is the very mo-
ther of the diuinitie of the Louanistes, Sor-
bonistes, & Colenars) was by him reiected,
and nothing set by. After this doth the
worthie Bishop Durandus, testifie, That
the holy church did learne of Nabuchodono-
zer, to halow their churches, and alters,
euen like as he caused his golden image to be
halowed and consecrated, which he woulde
haue all people and nations to pray vnto.

this doth
Bernardus of
Lureburgh
witness in
the booke
called *Cata-*
logus Heresi-
corum.
Durandus in
the booke
called *Rati-*
onale dispo-
sum officior
in the first
book in the
Rubrike *De*
Dedications
Eccle.

So that it ought not to seeme strange to any man, that y^e Church (according to his example) doeth likewise cause Heretikes to be burnt which will not pray to her images, considering that he caused the thre pong men of the Hebrewes, Sidrach Misach, & Abednago, to be throwen into the hoate burning ouen, because they denied to pray vnto his consecrated golden image. But what neede I to trouble my selfe with these matters: The children know well enough, that a great many of the ceremonies of y^e Church of Rome, are gathered out of the ordināces & religion of Numa Pōpilius king of Rome. For the decrees, and the booke of Sentences do very cunningly set forth, that from thence they procede: & that, in these daies, men cal the Pope in Latin, Pontifex, because Numa Pompilis caused his high Priestes so to benamed. From thence likewise the generall ion of Priestes hath issue. For as Numa Pompilius had his Flamines, Archflamines, and Protoflamines appointed: so now we hath y^e holy church her Sacerdotes, her Priestes, her Archipresbyteros, her high Priestes: & her Protonotaries: as by plaine wordes is to be seene in the booke

You may
reade this
in the book
of decrees
cap. Clericos.
ffepom. dist. 21
In the 4.
book of the
Sente Petri
Lombardi in
cap. 10.
Numa Pom-
pilius. In the
7. booke of
the chro. or
annal. prin-
ted at Ingel-
stadt, an. 54.
cap. 2. dist. 21

booke of decrees. So y^e Eberardus Bishop of Saltzburgh, about 200. yeares ago, at a generall assemblie, (called a Rūcx day) did very well & rightly in naming the Priests of Rome, Flamines Babilonia, that is Babilonish Priestes, And hath not the holy Church ordeined the bonefire of Pater ad Vincula for a holy day wheron at y^e same time the Heathen made bonefires to the honour of Augustus? And likewise y^e other Peters day, commonly called Saint Peters Seate: is not that come in place of another bonefire daye, which the heathen did obserue at the same time? And Candelmasse (I pray you) what is that els, but a kind of Candelmasse which y^e Heathen did vse, wheron they, euen at the same time of the yeare, bled fire with burning of torches and candels, in the worship of Ceres, Proserpina, and Flora? And of whom haue they learned (I pray you) that every man must serue God, according to the vlsage of his owne countrie, and as his fathers haue done before him: but onely of Pythagoras, and of Plato? A thing directly contrary to the commaundement of God, who sayeth by the mouth of his Prophete Ezechiel:

Petrus de natali, lib. 7. cap. 3. Durand, ratio finis, offi. lib. 7. Rubr. de festo, S. Petri. Ioannes de Voragin in bistor Lombardi, cap. 105. Bap. mary, tuars. fast 8. Durand. rational. diuino offi lib. 7. Rubr. de cathod. Petrus de catho. lib. 3. ca. 14. Bap. Manc. fast 4 14. 2

Pythagoras in the first verse of the golden verses. 02 reorum carminum. Plato in his booke called Temus, in hom many as well Greeks as Latins haue herein followed.

you

Ezech. 20,
18, 19.

S. George.

Christopherus

you shall not liue after the commandementes
of your fathers, neither obserue their sta-
tutes, neither polute your selues with their
idols: for I am the Lord your God, You shall
liue after my commaundements, and you shal
obserue my statutes, and follow them;
~~Where haue they fished out the Legend~~
~~of Saint Margarete, but onely out of the~~
~~fable of Andromeda, or Heciona, y daugh-~~
~~ter of Laomedoe? and what is their S.~~
~~George, but a dumbe or mumming Per-~~
~~seus, or an Hercules on horseback: And her~~
~~Christopher is a newe Philophemus or~~
~~Nessus. And her seuen Sleepers, are not~~
~~they of the kindred of Endimion? After al~~
~~this, what doth this meane that they~~
~~haue so specially commaunded, That all~~
~~their alters shoulde bee set toward the~~
~~East, but that they will directly herein~~
~~follow the example of the Heathen, who~~
~~in honour of the Summe, whom they na-~~
~~med Apollo, did in all their prayers and~~
~~offerings turne themselues towardes the~~
~~East: Considering especially, that God~~
~~had for the same cause forbidde y Ielues,~~
~~to be like vnto the heathen in that point,~~
~~as to turne their faces toward the East.~~
But the holy Church (as touching this
matter)

matter) was much wiser than God: for
 he will hereby giue to vnderstand, that
 Christ is risen or sprung from the high-
 est: and that after y^e doctrine of Aristotle &
 other philosophers, y^e East is on the right
 side of heauen, whereas Christ at the
 day of iudgement, will place his electe.
 Is not this a deepe speculation? Who
 would euer haue thought, that such dol-
 tish Asses could haue found out suche a
 great and profounde secret, which God
 himselfe did neuer thinke on?

This doth
Guido de
monte Ro-
cherii. write
 in his booke
 called *En-*
chirid. sacer-
dotum, that
 is to say, the
 manuell of
 Priestes in
titulo de Sa-
mentis En-
charist.

The x. Chapter :

*Which cōcludeth, that the church of Rome
 hath gathered al these before named pee-
 ces together, and takē out of them, what
 she hath thought good, which are called
 (Traditions Romanæ Ecclesiæ) that is to
 say, The traditiōs of the church of Rome,
 and the foundation of our beliefe.*

But if I should nowe bring in all
 things particularly, to proue, how
 that our deare mother hath (very finely
 & subtilly) brought in & mingled the phi-
 losophie and Poetrie of the Ethnickes,
 with her religion, and Gods seruice: I
 should haue worke enough for seuen
 years.

Traditions
 of the holy
 Church.

peeres. Therefore this is sufficient for
vs, that by this it may be wel perceined
that she hath gathered her holinesse and
ceremonies, aswell out of the Heathen
authors, as of the Iewes, and olde He-
retikes, and brewed the same altogea-
ther so cunningly, that it is a maruei-
lous pleasant cup of drinke, to swallow
downe without any chewing. So that
now we may stoutly conclude vpon the
former question, what that is for a beast
which men cal, *Traditiones Ecclesie*, The
traditions of the Church of Rome. Seeing
we now well perceine, that her founda-
tion and grounde standes not vpon the
writings of the Prophets and Apostles,
(like as Paule would in his time haue
maintained:) much lesse then vpon the
Councels, Fathers, and Decrees: but
it is partly founded vpon the scripture,
being first well glosed and sophistically
handled, partly out of the chiefeſt wri-
tinges of the olde Fathers: partly out
of the summe of the Councelles and de-
crees: partly out of the fine flower of old
Heretikes: partly out of the Caballa of
the Iewes Rabbines: and lastly, out of
the Theologie of Numa Pompilius, the
Philo-

Philosophy of Aristotle, and out of the examples of the Heathen.

Now all gathered together on a heap and baked in a cake, are called *Traditiones sancta Romana Ecclesia*, The traditions or commendements of the holy Church of Rome, which upon paine of damnation of the soule, and the body to be burnt in fire, must of necessitie bee belæued of all men, & holden in as great reputation, as the worde of God it selfe, which is written in the holy Scriptures.

Therefore it is, that the bookes of the holy Catholike subiectes of the Church, as Eckius, Piggius, Hosius, Bunderius, Alostus, Ruardus, Tappard, Ioannes Latomus, Ioannes a Louanio, Franciscus Sonius, Guillemus Blindafinus, Iodocus Reuestein a Tileto, and other more, are finely set forth & brauely decked with feathers of colours after the Indian fashion and trimmed vp with all costly stufte, euen like Saint James with his shelles: and sometime they fetch a witnesse or authority out of the scripture by the necke, sometime out of the fathers then a counsell out of a conner, & a decreë of some Pope or Bishop: sometimes they bring outan example from

This was euen thus concluded at the last council of Trent, in the 3. self. whereas the determination of the church was made equal with the Scripture.

The Indians haue in one part of the country a maner of garment made of the feathers of Poppingaies, of al colors & the more fantastickall & changeable thar their garment is, the more it is esteemed.

peeres. Therefore this is sufficient for
vs, that by this it may be wel perceiued
that she hath gathered her holinesse and
ceremonies, aswell out of the Heathen
authors, as of the Iewes, and olde He-
retikes, and brewed the same altoget-
her so cunningly, that it is a maruei-
lous pleasant cup of drinke, to swallow
downe without any chewing. So that
now we may stoutly conclude vpon the
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tion and grounde standes not vpon the
writings of the Prophets and Apostles,
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being first well glosed and sophistically
handled, partly out of the chiefeſt wri-
tinges of the olde Fathers: partly out
of the scumme of the Councelles and de-
crees: partly out of the fine flower of old
Heretikes: partly out of the Caballa of
the Iewes Rabbines: and lastly, out of
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Philoſ

Philosophy of Aristotle, and out of the examples of the Heathen.

Now all gathered together on a heap and baked in a cake, are called *Traditiones sanctæ Romanæ Ecclesiæ*, The traditions or commendements of the holy Church of Rome, which upon paine of damnation of the soule, and the body to be burnt in fire, must of necessitie bee beleued of all men, & holden in as great reputation, as the worde of God it selfe, which is written in the holy Scriptures.

Therefore it is, that the bookes of the holy Catholike subiectes of the Church, as Eckius, Piggius, Hosius, Bunderius, Alostus, Ruardus, Tappard, Ioannes Latomus, Ioannes a Louanio, Franciscus Sonius, Guilhelmus Blindasius, Iodocus Reuestein a Tileto, and other more, are finely set forth & brauely decked with feathers of colours after the Indian fashion and trimmed vp with all costly stuffe, euen like Saint James with his shelles: and sometime they fetch a witnesse or authority out of the scripture by the necke, somtime out of the fathers then a counsell out of a councill, & a decreet of some Pope or Bishop: sometimes they bring out an example from

This was euen thus concluded at the last council of Trent, in the 3. sess. whereas the detetminatio of the church was made equal with the Scripture.

The Indians haue in one part of the country a maner of garment made of the feathers of Poppingaies, of al colors & the more fantastickall & changeable thar their garment is, the more it is esteemed.

Jewes, and an Allegory, or some tricke
out of the Thalmood: and now and then
a Syllogisme out of Aristotle or Porphiri-
us, or else a verse out of Virgill, or Ouid,
such other like, skipping and leaping like
Donkies, from one place to another, and
so help themselves with hands and feete,
and with all the limmes of their body.
Prouided alwaies, that they hang still
as fast on their principall foundation, as
a theefe on the gallowes: to wit, That
the holy Church cannot erre, nor by any
meanes go out of the right way. For as
long as they hold that end fast, they can
neuer lose the threde. And it is but fol-
ly to talke: the Heretikes must needes
be taken in the trap: for if by chaunce
they scape out at one hole, they are by &
by caught in another. After this, they
briewe you a noble and plesant drinke,
iumbling the olde fathers and the new,
together, the true with the false. And if
they can once catche an Augustine, or an
Ambrose, by the neck, then will they af-
ter that bring in a trim toye, of the fine
letters of Clemens, and Anacletus, which
a drunken Donk, and vnlearned buffel,
did babble out some where on a Sainte
Martins

Martins euen, and mingle there withall
 the godly fables of one Dionysius, whom
 they call Arcopagita, which one of the se-
 uen sleepers haue founde (I wrote not
 where) behinde a banke: then also come
 they lustily forth with a Thomas de A-
 quino, or a Scotus, and ioyne with him a
 Bricot, or a Holcot, or a Peter de Broda, to
 keepe him company. And lastly, for a
 saluice, they bring in vpon that they? Le-
 gendum Aureum, and they? Dormi secure,
 and so make thereof a Composit, or, as it
 is called at Louen, a Brodium, such as the
 Heretikes must needs burst, if they tast
 but one sponesful of it, And this is the in-
 uincible Panoplia or Stratagemma, that is,
 The defensible furniture and fighting wea-
 pons of warre, which the right honorable
 bishop Gulielmus Blindasimus bleseth. This
 is the *Verbum non scriptum*, the vnwritten
 worde or veritie, which al Catholike wri-
 ters doe alwayes stande vpon: this is
Consuetudo sancta Romana Ecclesia, that
 is to say, The vsage and olde custome of the
 holy Church of Rome, wheron they boast
 themselues a great deale more, then a-
 ny Towne doeth of they? priueledges.
 This is *Traditiones Patrum*, The tradi-

ons of the Fathers, of which the children doe boldly boast and bragge: In summe this is the grounde and foundation of the hellishe Catholike Romishe beliefe, whereupon our dearely beloued mother the holy Church doth stand so fast, as it will be very hard for all the Diuelles of Hell to blow her off with all theyr beloues.

The xi. Chapter.

Which teacheth, how that upon this foundation, Heretikes must be examined: And what questions are to be propounded unto them in the Inquisition.

The examination of
Heretikes.

Therfore the order and maner to dispute with heretikes now aduaies, is no more to bring in many Scriptures or counsels against them, for therein would they be to ready and ripe reasoners: but we must onely lay before them the good intents, ordinances, and statutes of the holy church. And it is sufficient to proue that, by any one of y^e argumentes before specified: for whensoever men can alledge only one, whether it be out of the Fathers, Counsels, Decrees, or out of Aristotle.

Aristotle, or Virgil, then it is cocke on our side, and the battell is wonne. But now contrariwise, whosoever the Heretikes goe about to overthrow any article of the beliefe by the holy Church brought in & established, it is not therefore sufficient, that they prove it to be contrary to the Scripture: for that is but one witness. And it is a common proverbe: *Vnus testis, Nullus testis*, One witness no witness: but they must prove it to be directly against all these before rehearsed, or else they remaine in the sack: and by this meanes shall wee (without doubt) get the victorie and upper hande over all our enemies. For by this foundation are all the Lutheranes, and Huguenotes, condemned, banished and accursed. Upon this ground they are deliuered over into the hands of temporall officers, as ranke Heretikes. Upon this foundation are they at the last pitifully murdered & burnt. And wherefore? For this is the very scote wherupon men do condene for Heretikes, al such as doe not beleue al, whatsoever y^e holy church beloneth. It skils not out of what ground they haue fetcht this: whether out of S.

Francis Vineyarde, or out of the golden Legend, and liues of the ancient fathers, or out of the Decrees and Decretalles : that is all one, so that it tend to the benefite and establishmente of the holy Church of Rome. For as it is before declared, that is onely the foundation of the holy Catholike and Romishe Chrysten sayth, Therefore whatsoeuer dependeth thereupon, must of necessity be esteemed, receiued, and taken for a speciall article of our beliefe : and whosoever will not so accept it, they are damned without mercy : yea, although they had both Paul and Peter ten times for theyr advocats: and ten dozen of Bibles on theyr side wil not serue: for they shall neuer be demaunded, whether they do beleue the Scripture & the Bible : or whether they hold y^e writing of Paule for the word of God : or whether they doe not acknowledge themselves to be poore, miserable, lost, and cōdemned creatures, by the fall of Adam, and the chyldren of wrath and damnation : And that God of his meere mercy and pitie (without any desertes) hath loosed and redeemed them : For all this is but babbling, it shall not be demanded

manded of them, wheether they doe not stedfastly beleue, that they only (throughe the onely oblation of the body and bloud of Iesus Christ, once offered vpon the crosse) are iustified befoze the face and iudgement seate of God: ffor that is of no importance. And much lesse shal it bee demanded of them, whether in time of their neede, they doe call onely vpon the only living God, throughe the mediation and intercession of our onely mediatour and intercessour Iesus Christ: ffor that is altogether Lutherall. What shal be demanded of them then?

First, and befoze al, whether they do not beleue that the holie Church of Rome, is the Lady and Queene ouer all churches, and that the Pope of Rome is the head of the same? And whether they do not beleue al, whatsoener this church beleueth: After that, if they doe not beleue in the holy Masse, in Purgatory, in the myracles of men saints, and women saints: Also, what they do thinke of the holy Reliques: As for example. If they do not beleue in the foreskinne of our Lord Iesus, which is at Antwerpe: in a secunde, which is at Rome: in a thirde, which

How men
shal examine
heretikes.

which is at Bezancon: in a fourth, which an Angel brought once from Hierusalem, into the towne of Aken: & lastly, in one which is seene and worshipped in an Abbey at Poytears in France?

Item, whether they do not beleue in the Cribbe which is at Rome in our Ladies Church, and in our Lordes shoes, which are likewise at Rome, in the holy place called *Sancta Sanctorum*?

Item, in the Dice wherewith they did play vpon his coate, whereof some are at Triers, and some at Saint Sauours in Spaine? In the Sponge wherewith they gaue him vinegre to drinke, which is at Rome at S. Iohns de Laterane? And in the table of the Ass, wheron hee rode, which is set forth with great deuotion at the town of Genuen in Italie, &c? What account they make of the three Kinges which lie at Colen: and yet are likewise at Milane in Italy: of S. Iohns head, which is to be seene at Ghent: notwithstanding that they of Amiens contende, that they haue it?

Item, what they esteeme of Iosephs breeches which are at Aken, with our Ladies smocke? And further, what they thinke

thinke of our deare Ladies needles, her
sowing thred, & her workbasket, which
lye in her siluer chest at Hale, where
many goodly myracles haue bin shewed:
& of her girdle, which is there like wise:
by vertue wherof so many women haue
conceiued with childe: and of her milke
which is so plentiful in many places, &
seuen of the beste kine in Hollande are
not able to giue so much milke in tenne
yeres: Of the holy bloud at Bridges, of the
holy Sacrament, of myracles at Bruxels,
at Saint Goels church, which is a prettie
litle round thing made of very bone of
yuory: and yet our deare mother beleues,
that it is very flesh and bloud: After this
shalbe demanded of them, what they do
beleue, of all the glorious Saintes, As
Saint Lieuen, Saint Gommer, saint Ram-
bolt, Saint Goele, Saint Iob of Wesemale, S.
Ioyce in Flanders, wheremen get chil-
dren, and moe such other like saintes and
patrons of the holy church: which haue
wrought so many myracles, as in verie
deede no man can tel. And if they do not
beleue al this, then the matter is cleare,
that they beare the whole burdenn on
their backs. And wherefore? Because
they

they do not beleue al y the holy Church
doth beleue, and therfore they can be no
good chriſten men. Therefore is Maſter
Gentianus, worthy to bee ſhryned in gold,
and ſet vpon a altar, ſeeing that he hath
with few words ſo ſubſtanti ally taught
the very right way to bydle & bring vnder
theſe Heretikes, and to put them all
in a cloakebagge: ſpecially thoſe which
doe not beleue whatſoener the Church
beleues: all ſuch are vnbeleuuing & dam-
ned Heretikes.

The xii. Chapter.

*Wherein is declared, that the Lutheranes
are with this foundation ſo valiantly af-
ſailed on al ſides, that it is not poſſible for
them to eſcape any way: and what is the
laſt argumēt to be objected againſt the:
is declared and prooued by the example
of Tranſubſtantiation.*

What maruell is it then, that a
ſimple young man, whome he
calleth Brother Ligier, durſt not diſpute
againſt Maſter Gentianus? For who dare
be ſo bold as to looke ſuch a ſtout Goliath
in the face? I let alone ſpeaking to him:
no, and I would not counſell the Du-
guenotes

gauenotes to take vpon them so to do.

For whereas they thinke perhaps, with
a sling to hit this Giant in the forehead
with the corner stone of Gods word, and
to sel him downe to the ground: yet must
they know, that al the matter is not en-
ded there. For in place of one, there will
starte by by and by, an innumerable co-
pany of stout and valiant Champions,
which will assault them on all sides. For
besides all the holy fathers, the Popes of
Rome, besides al the noble and right ho-
nourable Cardinals, all foreheaded bi-
shops, al fatte Abbats, and proude pra-
ting Prelates, there will yet come (as
Gentianus here doth bragge) a great com-
pany of men Saintes, & women saints,
glorious Martyrs, comly Confessours,
and excellent doctours of the Church,
which the Pope himselfe hath canoni-
zed, and bestowed places vpon them in
Heauen. These surely (in consideration
of the benefits they haue receiued at his
handes) wil (for the mainteining of his
doctrine) hazarde both cappe and coile.
Then further, there will come such a co-
panie of godly miracles, which surely
are so perfectly and also vnreproueably
regi-

*Sortes currit,
is as much
to say, Argu-
mentes; and
wordes cal-
led al's, for
that Petrus
Hispanus and
other wi-
ters of the
Louens Sa-
phistrie doo
for the most
part vse those
examples in
their Dialec-
tica, and are
alway busie
therewith.
Sortes currit
in these ace
all fained
names
which the
diuines al.
may vse in
their subtil
disputations
to the end no
man shall
vnderstand
them, but
thei' owne
schollers.
This is an
Argument
o' vnpheist
of laggots.

regeſtred in the golded Legend, that the
Heretikes muſt needs be packing away,
if they will doe wiſely, and folloꝝ god
counſel. For if it were ſo, that this could
not yet helpe, then ſhoulde come in the
Doctours of Louen with their great cop-
pintankes, and Doctours hattes, with
their Ariſtotes byech on their heads, and
his Liripipium about their neckes, and
they will bring in all their Sillogiſmes,
their *Sortes currit, their Quidditates, Rea-
litates, Formalitates, Feceitates, Identitates,
Secundas intentiones, Instantias, and many
more of like learning, which they will
quickly ſhote vp in the ayre, in ſuch ſort
that the multitude of their arrowes wil
darken the Sunne: And at the laſt, they
will plucke out of their quiver, a ſtrong
and a ſwiſte bolt o' argument, which
the ſcholemen cal a Argumentum a fasci-
culis, that neither Bible no' Teſtament,
neither Peter no' Paule, ſhal be able to
helpe the poore Heretikes: ſo they muſt
altogether daunſe into the fire, and bee
burnt to aſhes. This is moſt true & ap-
parant, and needs no proſe o' witneſſe,
Notwithſtanding, ſeeing that Gentia-
nus himſelfe, to ſhew his ſtoutneſſe and
noble

noble courage, both alledge and bring forth a certayne example, as it were for an attempt or skirmish: therefore will I take the same vpon me, and explaine it further: to the end, that euery man may see, with what strong weapons our beare mother with al her souldiers, hoysmen and footemen, is furnished. And thus saith Maister Gentianus heere, That the Lutheranes and Huguenotes can in no wise be reputed and taken for the right beleeuers, so long as they doe not beleue, that the bread and the wine in the blessed Sacrament of the Altar (as soone as euer the five words are spoken ouer them) are no more breade and wine, but by and by become the very perfect body and bloud of Iesus Christe, as long, and as broad as it was hanging vpon the crosse.

Nowe then, who dares once kicke or winche against this: Or holwe can these heretikes wrestle against this: wheras, to begin withall, generally the holy Catholike, Apostolical, Papistical, Romish Church, with her Pontificall seate and crowne, with all her Cardinals hattes, Bishops myters, Abbats stauers, priests crownes, Pontikes colles, and Doctors

hodes,

Th. de Aqu.
in the 3. part
Summar.

Item, in the
4. booke of
the Sent. &

in the *Extra*
nagam. in si-
culo de conf-
missar. all

through. &
cap. *Ego Be-*
ræg through

the *Con. dist.*
3. & in the le

mentines,
dereliq. &
venerationes

Sanctor. and
by al the ca-
tholike do-

ctors.

Iohannes Sco-
rus in the 4.
booke of se-
tences.
note here is
very good
stuffe.
The sacra-
ment of mi-
racles at
Bruxels.

At Padua,

hodes, doe not onely beleue so, but like-
 wise do specially commande, & will so
 haue it indeed: that all other persons shal
 so likewise beleue, and that vpon paine
 of deadly sinne: Well then, it is a sealed
 cloth: there is no more to say to the mat-
 ter: For Iohannes Scotus hath himselfe saide
 absolutely, That if those five woords shoulde
 bee spoken in a market place, or in a Bakers
 house, where much bread were: or in a seller,
 where much wine were: the saide breade
 would by and by be turned into fleshe, and
 the wine into bloud. Yea, this hath bene
 proued by many wonderfull tokens, as
 you may see, and heare at Bruxels, in S.
 Goels Church where the Iewes stande
 painted, which did sticke the holy Sac-
 rament there through with daggers, &
 the red bloud came running out. For
 you may yet see red spottes painted vpon
 it. And at Padua in Italie in Saint An-
 thonies Church, stands grauen vpon an
 alter, Saint Anthonic of Padua, going a-
 longest the ströete with the sacrament:
 and some Iewes that were there did
 mock it, and would not knieele downe, &
 by and by there came an Ass alongest
 the ströete, which seeing that it was very
 fleshy

re flesh and blood, did fall very devoutly
 vpon his knees, and did open his mouth
 so wide, that Saint Anthonie of Padua did
 esteeme the same for such a great myra-
 cle, as doth wholly confound these Here-
 tikes with hide & hayze thrust in their
 throtles: as is in his Legende set forth
 more at large. Was not that a goodly
 and wonderfull myracle? What will
 these Heretikes say to this, when that
 Asses doe beleue it, and yet they esteeme
 it not? We read likewise of Saint Gre-
 gorie: how hee being busie at Masse, and
 hauing spoken the five wordes, the holy
 sacrament was suddenly (through his
 prayer) conuerted & turned into a fleshy
 and visibler finger: and that for a good
 Gentlewomans sake, which coulde not
 wel beleue that it was flesh. Likewise,
 it is written, that there was a good and
 deuout woman, which had heard in se-
 cret of her Curate the five wordes, & bee-
 ing with her Collep kneading of doaw,
 to make bread, she rehearsed by chance
 to her Collep the secretes of the Masse,
 which she had learned of the Priest: and
 suddenly all the doaw was turned into
 flesh: and the water, wherewith she had

This doth
Thomas de
Aquino let
 forth: & the
 Legend of
Gregory, &
Vincentius
Lirinensis, &
 and all o-
 ther Catho-
 like writers.

A miracle
 of the five
 wordes.

wrought the doaw, into very bloud: in
 so much that the poore women were
 maruelously affraide, and were so blou-
 die as though they had lien ten yeares
 in the butchers slaughter house. It is
 very true, that it will not frame so wel
 with beggers, who hauing understode
 this matter, woulde gladly haue plaid
 the like part to the intent to haue made
 of the crustes of bread whiche they had
 begged, with the saying of these fine
 woordes, a good flesh hotchpotch or gal-
 lemaffie: but it woulde not sadge, be-
 cause they had not the good intent, which
 the Priestes haue, when they say masse:
 which intent, the Curate had surely put
 into that good Collep secretly, in shry-
 uing her. Now is it not plainely witten
 in the booke of that holy Monke Leander
 Alberte of Bullein, that beside the lake cal-
 led Lago de Bolsena, as a priest was saying
 his Masse, & holy Differtorie or oblation
 did drop a great many droppes of bloud
 vpon the alter, & vpon the white piece of
 cloth called the Corporall: after this, it
 skipt and leapt out of the hands of & sa-
 crificing Priest, & away it went swiftly
 fleeing all about the Church like a bird,
 still dropping droppes of bloud vpon the

This he
 writes in his
 book called
 the descrip-
 tion of Ita-
 lie in the
 184. leafe,
 the copie
 whereof
 printed. An-
 no 1550. and
 the same
 booke is pri-
 uiledged by
 the Pope of
 Rome.

Parble stones, which are sene there yet to this day.

Then may finde a hundred thousand such like myzacles set forth in manie godly laudable, and praise woorthie histories, and golden Legendes, and specially in the Hystorie of the notable, learned, wise and discrete man Lipomani, who (I dare say) would not willingly lie, if he could hit vpon the trueth. When al these myzacles, and all the foze- saide saints, & iolly roysters, would euen ioyntly together, bee vpon the bones of these heretikes. After al this, the Iewes Rabbines would march forwarde into the field, with their Gaballa & with their Thalmood, and stoutly defend our transubstantiation. The Ethnicke Poets (& specially Ouid) would likewise followe all a flant to helpe vs: for they wil neuer suffer their cunning (whereby they caused their Hecate and their Iupiter, Elicius with certaine wordes in their sacrifice to come out of Heauen in spite of their teeth) to be plucked from them. And beside that, they would likewise ioine w vs, to defend their Metemorphosis, that is, they, transubstantiatio. And they would

B 2

bying

bring at their talles, a band and noble
 supplie of 113. Bishops, who altogether
 in a councel at Rome, haue concluded,
 That it must be so: And that it is the ve-
 ry fleshe of Christe, not onely sacramentally,
 but the very body indeede, and as they
 terme it, Sensualiter, that is to say, That men
 may feele and taste it, It is broken with hands,
 and with teeth torne, eaten and digested.

Herevpon they haue accursed al those
 that do not so beleue. And with them
 should be coupled al the great, wise, and
 profound Doctors, and sententious wri-
 ters, to wit, Paschasius, Lanfrancus, Tho-
 mas de Aquino, Scotus, Innocentius, Come-
 stor, Amaranus, Gerson, Gabriel Biel, Du-
 randus, Alexander de Ales, Occan, Petrus
 Hispanus, Albertus Magnus, Raimundus Lul-
 lius, Petrus Lombardus, Petrus de Aliaco,
 Petrus de Bella pertica, Rabbanus, Panormi-
 tanus, Bricot and Halcot. And these would
 braue sworth with them, al the good Ca-
 tholike men, that haue ben in our time.
 And these poble Cardinalles specially
 would make a great stirre in the field,
 as Thomas Caritannus, Reginaldus Polus,
 Stanislaus, Hofius: and these deepe doctors,
 Master Syluester, Prierias, Thomas Radinus,

Ambro.

Ambrosius Catharinus, Iacobus Hoochstratus, Ioannes Cochleus, Ioannes Eckius, Iacobus Latomus, Magister noster de Quercu, Ioannes à Louanio, Iodocus Tiletanus, Ruardus Tappard ab Euchusia.

In summe, al the Doctors of Paris, of Louen, of Collen : yea, all the Licentiates & Batchelers, al these would set so stoutly on euery side vpon these heretikes, that they may thanke God, if they get from them without leauing a limme behinde them : For they would (vndoubtedly) teare them in peeces, with their teethe, and swallowe them vp whole hayze and hide, even as they doe with their God : Or if it were so, that they could not wel bring that to passe, by reason that the Heretikes are more heauie too digest, than there God in the masse is, the there would come to helpe them, Maister Deane Romist, the Procurour Generall, with a great company of Catchpols, and hangmen, with stanes and stakes, with fire and sword, with straw and fagots, and would set them on fire, and so burne them vp by clusters : and then their disputing were at an end. Then also were St. Paul packt vp in a male with al his

Prophets and Apostles. Would not the matter goe well then with these Hereticks and Lutheranes? No, no, it is much better for them too farry at home with their Paule, than to deliuer him againe a freshe into the hands of the Iewes. In summe, our Maister Gentiamus hath great reason, that hee, like a strong and inuincible Goliath, doth so stoutly ouerbragge and outface all the whole heape of these Calvinistes, Zwinglians, and Huguenotes: yea, so couragiously, that they dare neuer be so bolde as to come againe in theyr sights, to dispute against the sagots. So that nowe his conclusion and knitting vp of the matter, remaines fast and vnremoueable, as specially, That they are misbeleeuing Heretikes, seeing they doo not belecue all whatsoeuer the holy Church beleeueth, and so consequently do deny the xii. Articles of the sayth.

The

The second parte.

Now doth follow the exposition vpon the second part of the epistle of *Gentian Haruet*: wherein is discoursed the might and sufficiencie of the Scriptures, and especially of the exposition of the same: And further, all the pointes of the Romish beliefe, are approoued by the Scripture.

The Preface, wherein this treatie is deuided into two partes :



Now folloiweth in order the second part of this epistle which *Gentian* doth name to bee a fastidious scruple, that is to say, A morsel which he can not wel swallowe without chewing, as specially, that the Heretikes wil mainteyne, That we ought not to receiue any doctrine besides the worde of God, set forth in the holy Scriptures. But now there resteth no more difficultie in this matter : for wee haue prepared

for him in the former article such a pill, that he will lightly slappe it vp, considering what a wide throte he hath. For we haue substantially and stedfastly hereupō concluded, and also pronounced sentence irreuocable, That the scripture cannot ouerrule our deare mother the Holy Church, nor bring her vnder subiection. And therefore we will not breake our heades about this matter, but will refer and leave it to the iudgment of our Masters of Louen: intending now too intreat of the vnderstanding and meaning of the scripture: wherein wee haue two principal pointes to set forth and determine vpon.

The first, that wee declare what is the power and authoritie of the holy Church, in setting forth the Scripture, and to apply it to her aduantage. The second, That we by plaine examples declare, and proue, that shee hath finely set forth this power and authoritie, in the establishing of all the commaundementes of her doctrine, Ceremonies, and all manner of deuotions: so that shee doeth not enjoy in her seruice any one thinge greate or small but shee knoweth finely too fetch the foundation of them out of the playne texte of the

the holy Scripture and out of that too make the matter so cleare and manifest, that you may see it euen as well in the darke, as with a candle. These two poyntes we will set forth plainly before the eyes of all men, with the helpe and assistance of y^e sweete deare Ladie of Halle, and al the sweet hee Saints, and thee Saintes at Antwerpe, being there placed vpon the high Altar: and thereto wee will call for the helpe of the holy Ghost, deuoutly saying an Aue Maria, Oremus, Aue Maria, &c.

The first Chapter.

That the holy Church of Rome onely hath power to expound and to set forth the Scripture after her will, and as she doth vnderstand it, And of the keyes and key-bandes which she hath receiued to that end: and that euery man ought to be content with her exposition.

NDwe, as concerning the first part, our famous doctours and Licentiates of Louen and Paris do ioyntly teach, That the holy Scripture is a dumbe Teacher, a booke of dissention, a darke, vncertayne, doubtfull, and deade letter, a nose of Waxe, and a leaden rule, which is as much to say
 this did the catholik doctours set forth openly at Worms anno. 1557.
 that

for him in the former article such a pill, that he will lightly slappe it vp, considering what a wide throte he hath. For we haue substantially and stedfastly hereupō concluded, and also pronounced sentence irreuocable, That the scripture cannot ouerrule our deare mother the Holy Church, nor bzing her vnder subiection. And therefore we will not breake our heades about this matter, but will refer and leave it to the iudgment of our Masters of Louen: intending now too in- treat of the vnderstanding and meaning of the scripture: wherein wee haue two principal pointes to set forth and determine vpon.

The first, that wee declare what is the power and authoritie of the holy Church, in setting forth the Scripture, and to apply it to her aduantage. The second, That we by plaine examples declare, and proue, that shee hath finely set forth this power and authoritie, in the establishing of all the commaundementes of her doctrine, Ceremonies, and all manner of deuotions: so that shee doeth not enjoy in her seruice any one thing greate or small but shee knoweth finely too fetch the foundation of them out of the playne texte of the

the holy Scripture, and out of that too make the matter so cleare and manifest, that you may see it euen as well in the darke, as with a candle. These two poyntes we will set forth plainly before the eyes of all men, with the helpe and assistance of y^e swæte deare Ladie of Halle, and al the sweet hee Saints, and thee Saintes at Antwerpe, being there placed vpon the high Altar: and theretoo wee will call for the helpe of the holy Ghost, deuoutly saying an Ave Maria, Oremus, Ave Maria, &c.

The first Chapter.

That the holy Church of Rome onely hath power to expound and to set forth the Scripture after her will, and as she doth vnderstand it. And of the keyes and key-bandes which she hath receined to that end: and that euery man ought to be content with her exposition.

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 this did the catholik doctours set forth openly at Worms anno. 1557.
 that

The holy
Scripture a
booke of
brabbling,
& a nose of
waxe.

that a man may pull it, bowe it, wind it,
and turne it which way it shall please
him. And therefore they conclude thus,
Ergo, the ground and the letter of the Scrip-
ture is no direction or guide, but that office
belongeth onely too the right vnderstanding
and meaning thereof. Now, the interpre-
tations of them appertaine to our deare
mother the holy church of Rome onely:
And because shee hath it indeede, euery
man shalbe contented with her interpre-
tation, without any further canuassing,
sitting, or examining that which is writ-
ten: yea, shee doeth playnely forbid the
common sort and lay people to reade the
Scriptures in their mother tongue. For
consider this: they haue found in effect,
and by experience, that the Heretikes &
Huguenotes, haue alwayes the Scrip-
ture in their mouth, and take vpon them
to defend and iustifie by plaine and eu-
dent textes, all that they say or beleue:
And they passe not a pinne for all the
hid and profound interpretations, which
the holy Church of Rome hath finely
founde out, and profoundly set downe,
concerning the same.

Now,

Now, that spites them out of measure: and to say the trueth, how can they tolerate and suffer such a thing: yea, when al is sayd, what mischiefe do these Heretikes meane, that they thinke theselues wiser then all the holy fathers, & Popes of Rome: with so many Cardinales of excellent renowne, and honorable Bishops, with such innumerable bandes of learned men of Louen and Paris? Or if so be likewise, that they do not passe for all their Wyters, Staues, Hats, Crownes, Cowles, Copes, & Virippes: yet must they needes remember themselues, that holy Pope Pius the 4. now lately dead, did in the confession of the faith, which he with the consent of the whole council of Trent published and set forth, euen as a watchworde or special marke, whereby men might discern true catholiks from false Heretikes: as in plain and expresse words is writtē. And first; I acknowledge the holy Catholick, Apostolick Church of Rome, to be the true mother of all Churches & congregations. And after that: I beleue the holy Scripture, according to such vnderstanding, interpretatiō mening & signification, as our mother the holy Church hath alway allowed

The deuins
of Trent.

The Bee hiue

allowed for good, and at this present doeth allowe : to whom onely of right doth apperteyne to giue vnto the Scripture, a right vnderstanding sense, and interpretation . And heereupon I do promise that I will neuer vnderstande nor interpret the same otherwise than according to the interpretation of the Fathers , This same haue the holy Fathers at Trent irrenocably concluded : commaunding, That no man shal otherwise vnderstande , nor interpret the Scriptures , than our mother the holy Church hath in times past, and doth at this present vnderstand them . Nowe heere you haue a full decission , a settled determination, & an irreuotable sentence, vpon our question : by vertue whereof neyther delay nor appeale can followe. For you doe heare, to beginne withall, that the worde of God is not of such value or dignity, that it is of it selfe worthy to bee beleued : vnlesse it be deckt & set forth with the glosses and interpretation of the holy Fathers of Rome: So that hereof is to be gathered, as all Catholike Doctours also haue written : That the Scripture and worde of God is obscure, darke, variable, vncertayne, vncueen,
rawe,

rawe vnfurnished, and vnhandsome: but the glosses and interpretations of the holy fathers of Rome, and of the great Cleikes of Louen are cleare lightsome, stedfast, sure, true euen, plaine, fully furnished, and in all pointes very handsome and sufficient, It is true that the pretence of Christe and of his Disciples, was to vtter and to declare to euery man their doctrine (or at leasse so much of it, as doeth appertaine to the saluation of man) in all plainnesse, simplicitie, and trueth, without any dissimulation or darkenesse. For to that ende and purpose did Christ chosse simple Fishers, and other plaine dealing laye people for Apostles & Euangelists: and did therefore thanke his heauenlye Father that hee had reuealed his wisdom and knowledge to simple and plaine dealing men, and not to the sharpe-witted and deeply learned Philosophers of this world, In like manner also did Paul set forth his doctrine before the simple people, in all simplicitie and plainenesse: yea, he gloried of his simplenesse. Whereupon the chiefe of the olde Fathers, were prouoked diligently too put the lay people in mind, that they shoulde

Mat. 11, 25.

2. Cor. 4, 2. 8

1. Cor. 1. 17.

and 2. 1, 2, 3.

4.

Chrysostomus in the 4. homily of Lazarus. In the preface of the Gospell of Ma. & Aug. in his 2. & 3. Epist. to Polyph.

be di-

be diligent and ready to peruse and searche the holy Scriptures, and not too thinke that they did pertaine onely to the learned,

And yet notwithstanding, we muste now either say, that there intent & meaning was not wel grounded: or els, that y^e chaunce is now chaged. For we see that now in these daies the Scripture is hid from the lay people, as a thinge darke, doubtful, and of no sufficient foundation: in place whereof is intruded, and thrust in the peoples hands, glosses, and interpretations, decisions, and determinations of the holy Church: so that thereby it is good to consider, that the Scripture is not only darke, but also rough, vnclear, hard, and stony: insomuch that the Catholike childe of the Church of Rome might lightly stumble vpon it, & breake their shinnes: or else perhaps be seduced and drawne away fro their right Catholike belief. But the foresaid decisions and glosses are as euil, smooth & plaine, as the rockes of S. Coddards mountaine: yea they are the very planers, wherewith the roughnes of the Bible Scriptures is shauen off, in such sorte, that they may serue for all purposes of worke, to the building

Gloses as
plaine as
rockes.

building vp & pulling do wne of the Catholike faith. Therfoze, aboue al things, we must sticke fast to their glosings, and cleaue close to their interpretations, and haue little regard what the plaine and cleare textes of the Scripture bzing with them. Now is this the first point that you haue to consider, out of the rule before specified. The second you may likewise gather out of this: That no man in the world hath power to interprete the scripture any other wise then as hitherto it hath bin interpreted, by y^e holy Popes and Bishops, & by the Theologians and Bachelers o^r Louen: for els to what purpose were it, y^e men should bestow suche cost on those same Magistri nostri, in making the pleasant bakets, to proceed Bachelers o^r Licentiates, if it were not that thereby they had free graunt & licence to wind & wryth the textes of the Scripture with sophisticall argumentes, euen as they themselues think good: The we may therby wel perceiue, y^e such as ar neither Bachelers: Licentiates, nor Doctors, presuming of their owne wit & wil to set out the Scripture, according to y^e letter, that is to say, after the single & profound ground

rossing &
turning of
holy Scripture.

The keyes
of the king-
dome of hea-
uē.

grounde of the plaine text, and so applie
them to the detriment of the holy Ro-
mish Church, are all ranke Heretikes :
seeing they goe about to robbe the holy
Church of Rome, of her power and au-
thority: which is a thing in no wise
tollerable. For it is most true, and
without doubt: yea, as true as the holy
Gospel of the Disasters is plainly to
be proued out of the bookes of all Catho-
like writers, That when our Lord Je-
sus Christ did deliuer into the handes of
the holy Church of Rome, the keyes of
the kingdome of heauen, hee did yet giue
her besides those an other string of sixe
keyes, wherewith shee might open and
shut all the Cupboardes of the Scripture,
euen as it pleased her, & as shee thought
good for her owne aduantage. And when
as one key will not serue, she may proue
another: In summe, and for a finall con-
clusion, so trauel in that behalf, that she
get the locke open, foure of these keyes
most chiefe and principall are called Im-
peratrices, because they will open all the
lockes in the house.

*Expositio
literalis.*

This first is called *Expositio literalis*,
that is, An interpretation according to the
letter,

letter: which key our mother the holye Church hath least of all occupied: but rather had left it lying a long time behinde the Chest: in somuch that it was al rusty in a maner, and cleane marred. At last the Lutherans gat it into their hands, and setting it before them as a paterne, made other like it: in somuch they haue opened all the lockes, and by that meanes haue brought all the secretes of the holy Church to light, and so haue of their owne priuate motion and accorde taken vpon them, to alleadge the scripture to their furtherance, and to the holy Church of Rome her hinderance: so that shee hath now quite losse that key.

The Lutherans haue found one key.

The other key is called *Expositio moralis*, That is, A legall or morall interpretation: or, An interpretation according to the Law: with which key they haue locked vp fast all the Chestes and treasures of mercifull iustification through beliefe in Iesus Christ: & in place thereof, haue unlocked & set vpon the maledictions, curses, and threatnings of the law of Moses.

Expositio moralis,

The third is called *Expositio Tropologica*, or, *Allegonica*. that is to say, An hidde and allegoricall vnderstanding or interpreta-

Expositio allegonica

tion, with which key, they lightly wrest
all the Scriptures, that the Heretikes
can bring in against them: so that there
with they finde out straightway, some
figure or allegory, wherewith they decke
and set out the matter finely, & so couer it
with a course carpet. And further like-
wise with this key she hath brought a-
bode the most part of þe scripture where-
with she hath fortified & made strong all
her catholike ceremonies, beautiful py-
nings, & pleasant ordinañces, as by proce-
ding from piece to piece we will declare.

*Expositio
Anagogica.*

The fourth key is very like vnto this,
but it is of more strength, and is called
Expositio Anagogica, that is to say, An in-
terpretation which drawes the Scripture by
the necke, euen whether a man will: and it
is the best and most beneficiall key, that
the Church doth occupie for her aduan-
tage: so with this key she makes of the
Scripture a weathercock, which turnes
about with euery winde: and a nose of
waxe, which she can bow euery way: as
by the examles hereafter set forth you
shall plainely perceiue.

The scrip-
ture made
a weather-
cocke, & a
nose of wax

Now hath she besides these, two o-
ther keyes, which are not right Impera-
trices,

trices, but do serue perticularly, either of
 them to his owne seuerall Locke: whereof
 the one is called Typica, & the other Physica. *Typica.*
 ca, that is to say, figuratiue and naturall. *Physica.*

For these two keyes she doth vse most
 in the Schooles and Cloysters: & there
 with she fetcheth (out of a corner) won-
 derfull sharpe witted Philosophies, and
 deepe speculations wherewith she mountes
 aloft so hie into the ayre, that she neither
 toucheth heauen nor earth. And with
 these she hath (for y^e most part) opened all
 the Almeries of y^e Caballa & Thalmood of
 the Jewes, & out of them fetched all sorts
 of delicate meates & daintie lunctets, as
 (wout dout) there were wonderful iests
 and strange mysteries shut vp in them.

All these same keyes (except the first,
 which lay behind the chest, being now in
 the handes of Heretikes, and in their cu-
 stodie) she hath tied fast together with a
 payre of Keybands, which she calles So-
 phistica, that is to saye, Sophistrie or ba-
 bling, wheron they are so fast bound, that
 without that keyband it were impossible
 to make them tye together, nor to do y^e
 church of Rome any service: but would
 by and by fall asunder, & so be utterly lost.

The five
 keyes are
 cupled with
 sophistrie.

for this key bande is very cunningly wrought, and of strong Busse leather knotted together wth many subtil snarles and buttens, so that it is not possible to be vndone: which snarles and buttens the chiefe workemen of that art call Sillogismes, and Quotibets, and they stand so thicke & so strongly fastened together that many cunning maisters in bzaiding of snarles and buttens, as well of Louen as of Paris, haue gone about with al the wit they had, to vndo them, to the ende they might vse the keyes as they would: but they could neuer bring it to passe. For the holy Church of Rome, doubting least the Heretiks might yet catch from her any moze keyes, as they did once, causeth moze new knottes and buttens daily to bee made to them: yea, and giueth the maisters of that science great wages. For he that can best bzaide and make them vp, he gettes for his reboord a Doctors hood, or a fat Prebend: and sometimes a Bishops miter, or a Cardinals hatte: so that it is a great oversight of these Hugenotes, and Lutherans, that they thinke to make all thinges cleare, with their one key, and will with that onely

onelie expounde the Scripture, all care
 and regarde of the other keyes put by
 and neglected. Yea, they make no accouite
 at all of this Keybande: but will vnder-
 stande euerie thing as they are learned
 by the letter, none otherwise than they
 are sette forth in the Scripture: rightly
 and agréable to the sinceritie of the
 faith: and according to the iudgement of
 Paule. Where yet notwithstanding is
 playnly witten by the said Paule, That 1. Cor. 3. 6
 the letter doeth kill, but the spirite quickneth.
 Neuerthelesse it is true, that they bring
 in this testimonie of Paule against vs,
 saying, that Paul did there, by the let-
 ter, vnderstand nothing else but the law,
 and the cursings of the Lawe: and by
 the Spirite, nothing else, but that by
 the mercie of God, we are quickened
 and made aliue through faith in Iesus
 Christ, which is in the Gospel by Paul
 and by all other faithful ministers of the
 worde (plainly and without any obscure
 and darke meaning, or hidde allegorie)
 set forth, and preached openly before all
 men, as Paule himselfe doth giue plain-
 ly to vnderstande, saying. That hec was 2. Cor. 5. 6.
 made able to bee a Minister of the newe Te-
 stament,

stament, not of the letter, but of the Spirit: and that the ministracion of Moses was a ministracion of death and of the Letter, but his ministracion was a speciall ministracion of life and of the Spirit. But wee care not for all this. For the holy Church will haue it to be vnderstood otherwise: as to say, That by the Letter is to be vnderstood, the speciall, bare, and plaine texts of the Scripture, euen as it doth sound in the naturall ground: setting forth literally vnderstood, according to the litercritie of our beliefe: and as by the Lutheranes and Huguenotes it is alledged against vs.

The letter killeth, and the spirite doth quicken.

For this letter doth kil, as you may well see that those which wil vnderstand and sette forth the Scripture, are killed. But the Spirit, that is to say, The Ghostly, hid, and sharpe witted interpretation, with our louing mother the helte Church hath made vpon it, (let it be allegoricall, or anagogicall, or what it will,) this is onely that which makes mightie and liuing: because this alone doth agree with the iudgement of the holy Church of Rome. And all they which do truely followe her, those are

per.

permitted to liue in al libertie & wealth:
yea although they doe not beleeue y^e ther
is a God: Therfore, whosoever will not
accepte this interpretation of the holy
church, & vnderstand the scripture gl^os-
saly or spirituallly as the Catholiks do vn-
derstand and interprete the same, he is a
damned Heretike, & his proccesse is at an
end, although he had all the textes of the
scripture very playne, and the whole vo-
lume of the Bible on his side: for the
texts cannot helpe him without the glo-
ses, he is but a dead man: yea, though he
had an hundred liues, lying in a chest: espe-
cially, if he come once in the hands of the
holy inquisition, he must abide for it: it is
but lost labour to talke further thereof.

And for this cause I doe marvel, that
our good master Gentian, will breake his
head about this matter: namely to proue
That the scripture alone is not sufficiēt
for our mother y^e holy Church, as though
that matter were not plaine and euident
enough: sithence we may dayly both see
and feele it. And yet notwithstanding
comes he out here with his profound spe-
culation, in such sort as he hath almost
therin forgotten himself. I cannot iudge

Gensā doth
blaspheme
the trinitie

The holy
Trinitie ap-
proued by
the Scrip-
ture.

otherwise, but that the unmeasurable
zeale which hee beares to the welfare of
his deare mother the holy Church, must
haue perforce tumbled him topsie turue
ouerthwart the field that he did not wel
see what he said: he is like to kine, which
are stoung and chased with a waspe or
horseflye, they runne on following their
noses like mad beasts, and shun neyther
stocke nor stone. For here it seemes that
his wittes bee rauished. For where hee
doth say, That the doctrine of the holy
Trinitie, cannot be proued by the Scrip-
ture: that is farre too grosse. Other-
wise, we must condemn the foure first
Councils of falshode, who did by appro-
bation conclude vpon the same out of the
holie Scriptures, very strongly, & with
vndoubted testimonies of truth: yea,
and if we could as wel defend the Masse
with plaine textes of the Scripture, as
the blessed Trinitie may thereby be con-
firmed a great manie priestes (no doubt)
should not eate so leane byewes as now
they do. It is true, that this word Tri-
nitie, neyther this worde Consubstantiall,
that is to say, Euangelicall, in being & sub-
stance, is not so printed in the scripture.

But

But the Huguenots say plainly, that they wil not make any babbling about these wordes, but will simply follow the true ground, meaning, & substance of the scripture. Now it is plainly written, That there are three in heaven which give witness, too witte, the father, the worde, and the holy Ghost : and that these three are all one. There is likewise written, That there is but one baptisme, and one God : and yet notwithstanding, we are commaunded that wee shall bee baptized, In the name of the Father, and of the sonne, and of the holie Ghost. So that it is apparant, that the doctrine or approbation of the Trinitie, was not solued out of the Popes thūbe, as Purgatorie and the holy Masse were, but are plainly alledged in the scripture after the letter. The like is to bee sayd touching the two Sacraments of Baptisme, and of the Supper of the Lorde. For although this woorde Sacrament is not founde in the Scripture, yet the substance, the being, and the grounde of the doctrine is (without exception) concluded out of the scripture, according to the letter and playne wordes of the text. For the Circumcision and the Paschal lambe,

1. Iohn. 5. 7.
Mat. 28. 19.
Ephes. 4. 5.

Gen. 17. 20,
11. 13.

are

Ex. 12, 13, 27

Rom. 4, 12

Col. 2, 11, 12

1. Cor. 11, 25,

26.

1. Cor. 7, 5

confirming
of more va-
lue than
baptisme.

Cap. nouiss-
mo de consec.
dist. ca. de his
uers de conse-
crat. dist. 5.
in the 4.
booke of

are openly called, The promises of God,
and doe signifie the promises of God left
in liuely remembrance of his mercy, and
to the confirming of our iustification by
faith. And now we doth Paule teache, that
Circumcision is signified in Baptisme: &
that the Sacrament of the Lords supper
is likewise appointed by Christ, in remem-
brance of his death and passion. Where-
upon it is called, The newe promise in the
bloud of Christ, and ministred in place of
the Pascall lambe. Insomuch that here-
tikes (out of that doe teach, that Bap-
tisme, & the supper of our Lord, are onely
Sacraments, & is, holy tokens of Gods
promises, made in the bloud & passion of
Jesus Christ. Which we cannot say of
that holy oyle, nor of their holy confir-
mation, and other Sacramentes which
our deare mother the holy Church hath
instituted of great deuotion, and ioyned
them to the two first for an helpe or assi-
stance: yea, and the same likewise establi-
shed & defended, That Confirmation by her
instituted is much more woorthy than Bap-
tisme, which Christ himself commanded: And
why? Forsooth because it cannot be ministred
or executed by any simple or common Priest,

as baptisme may: but only by a Suffragane or Bishop, & that it makes one full christened, & doth giue the holy Ghost more plentifully & effectually, than baptisme doth, which was instituted by Chriſt. As in her decrees & booke of Sentences is in plaine words written.

Sentences,
in the 7. dist
in the 1. &
2. chapter.

Now, besides al this the heretikes do also say, That wee are not able too alledge or bring out of the holie Scripture, so much as one word, which speaks of the masse, nor of annointing of priests nor of their sinne offeringes, of theyr Priestes office, of their pardons, and Popes Bulles, no nor of the Pope himselfe, nor of the praying to Saintes and images of our Ladie, nor al those saintes, which doe so many goodly myracles, nor of their purgatory, nor of theyr auricular confession, nor of theyr whorish chastity of Priests, Monks, & Nunnes. In summe, they wil say, it is nothing else, but mens intentions, & deuises of Diuelles, which the priests haue called to remembrance to bring in mony by heapes, and to pamper their panches with dainty dishes: but is not this a spiteful matter? And yet our Baister Genian letteth that slip vntouchted, where hee shoulde haue proued, that

Jer. 31, 33

Jer. 31, 33

Heb. 10, 17

2 Cor. 3, 3, 8.

9, 11

Act. 20, 26.

27.

Eph. 3, 3, 4.

3, 9, 10.

Col. 1, 25,

Gal. 1, 9, 10.

31, 12.

That all these poyntes, are as well concluded out of the scripture, as the twelue articles of the faith. He saith in deed, that Ieremie had sayde befoze, That the new law of the Gospell shoulde bee written in mens heernes : whereby we will conclude, that men ought not to seeke them in the scripture : but in the head and heart of the pope of Rome, & of his holy prelates: for that the Pope hath the lawes, both of God and Man, shut vp in his bosome and bzeast, as hereafter shalbe declared moze at large. But this serues too no purpose against the Heretikes : for they are so lustrie, that they would make P. Gentilian ashamed hereof, if he had any shame in his bodie. Which I doe not iudge of any such great doctour, who hath long agoe put of his shamefast shoes, & layd them aside : nay cast them cleane a way. But yet in very deed, they will proue out of Paul, that this new lawe of the Gospell, whereof Ieremie doth speake, is nothing els but the ministracion of the gospell, which Paule did minister in his preaching, and set forth aboundantly in his wryting, which remaines and continues for ever. And that did Paul open-

ly witnesse, That he had neither forgotten
 nor kept secrete any thing, of that which <sup>2, Tit. 2, 3, &
 3. 14. 15, 16,
 17.</sup> might serue to saluation : but that he hath
 vttered and truely set forth all the same be-
 fore the Congregations ioynly together. In
 somuch that he, before the holy Pope,
 which came afterwarde, shoulde not
 haue left one iotte behind. Whereupon
 shoulde follow, that the law of the Gos-
 pell, which the Pope doth carrie in his
 bosome, is altogether of another Gospel,
 much differing from the law and the gos-
 pell which Paul did preach, or whereof
 Ieremie did speake: and then shoulde the
 Pope be accursed, by the saying of Paul
 to the Galathians: Whosoener doth preach ^{Gal. 1, 8, 9.}
 any other Gospel then that which I haue pre-
 ached vnto you, let him be accursed : yea, al-
 though hee were an Angell out of Heauen.
 But yet the Pope of Rome dooth not
 thinke that this doth touch him: for that
 he is something greater than an Angel of
 heauen, as we shall giue you to under-
 stand in due time and fit place. Now, y
 which he brings forth out of John, to
 wit, that Christ saide, That the Apostles
 could not yet vnderstand all, & that the ho- ^{Iohn. 16. 12}
 ly Ghoste shoulde descend and instruct them ^{13.}
^{Iohn 14, 16}
 further ^{17. 6.}

furher is somewhat moze apparant. But
yet for al this, he is neuer the neare. For
he cannot with this stop the mouthes of
Heretikes, by reason that they will still
object and say, that this was spoken be-
fore the Apostles had receiued the holy
ghost: but after they had receiued him,
then did they put all the instructions
which they had learned of the holy ghost,
in writing, to the end that through that
which is written, all men might bee sa-
ued by faith in Iesus Christ (as by the
said John is precisely written) without
this addition, that they shoulde haue
Iohn 20, 31. neede to watch any longer after the popes
Bulles, or Masses of Requiem. But it is
euen as I haue told you, our master Gen-
tial hath bene so wildeely priet forwarde
with that zealous spirit, that he did not
see well what he saide. For he is a man
that hath whole dyfattes ful of wit: ma-
rie the bottoms bee out. And therefore
will wee helpe him againe out of his
dreame, omitting all such vnprofitable
tittle tattle, and purposing for the second
part of this matter which wee haue in
hande to teache, That whatsover our
mother the holy Church hath brought
to

to light, studied inuented, or found out, since the Apostles time, is altogether so surely and substantially grounded, timbered, bricked and walled vpon the plaine text of the holy scripture, (so farre as they be spiritually vnderstood, according to the interpretation of our mother the holy Church) that it were not possible to erect any castle or tower more surely vpon the highest Sandhill in all Hollande. And this (I assure you) will be a goodly peece of worke, whereby I shall deserue much, and be partaker of a great many goodlie pardons and indulgences: and shall besides that become very necessary and seruiceable to the comforteing of our sorrowfull mother the holy Church, and to the extirpations and rooting out of erroneous opinions of newly vpstarte Sectaries and Heretikes, which doe yet think that they haue the Scripture on their side. But they will haue but foolish countenances, when they shall see, that the whole Scripture, with the interpretations of the holy fathers, doeth at the least close vp as well with our doctrine, as a ring in a swines snoute.

The ii. Chapter.

Declaring, that the sonne offering of the Masse, & the order and office of priestes & Masse Priests, is gathered out of the Scriptures, if it be rightly understood according to the interpretation of the church of Rome.

Offerings
the Son in
the Masse.
Mat. 26, 26.
I. Cor. 11, 2.
this word is
set forth by
al catholike
writers to
this purpose
as you may
see in the
council of Se
holden a
gainst Lu
ther in the
xi. decree in
the Interim
of the Em
perour
Charles in si
culo, De sacri
f. Nisse.
& generally
by all the
Doctors

Then, to begin withal, we wil digge
the holy sonne offering of y^e Masse,
out of the holy scripture, and proue, that
he hath thereon a deepe and sure founda
tion. Consider nowe it is plainly writ
ten, That when Christ had broken the
bread, and giuen it to his disciples, hee
spake thus, and saide: Take, Eate, This
is my body, which shall be broken for you:
Doe this in remembrance of me. Doe you
wel perceiue now (ye poore Heretikes)
that Christ doth here commaund to sing
Masse: for that same worde, Doe this,
is iust as much as if he had saide, Offer
my body in the Masse too God my Father,
for the liuing and for the dead. And that is
first strongly set forth by the Poet Vir
gil, who saith thus: *Cum faciem vitula.*
that is to say, When I shal do it with a calf.
Looke now by this worde Doe, hee vn
derstandeth

vnderstandeth nothing else, but onely Too
doe or offer a sacrifice and sanne offering:
Bego, it must needs follow. That Christ
did vnderstand it no other wise, than the
worshipfull Catholike Doctors of Louen
and Paris haue very well declared, and
irreuocably concluded. For our Deare
Mother the holy Church hath receined,
approued, and strongly established their
doctrine, institution, and prescript for an
article of our faith.

of Louen, of
Colen, and of
Paris, as Ec-
kins, Piggins
Bunder, Ru-
ardus, with
other moe.

So that it appeares, that the Masse
is very ancient seeing it was vsed in Vir-
gils time: sauing onely that they did offer
either Calues flesh or Dre flesh: where
as now our Priestes doe celebrate their
Masse with mans flesh and blood. And
hereuppon you may note further, that
these short and swete wordes, (Doe this
in remembrance of me) hath a wonderfull
Emphasis or force: For out of the groud
of the same hath the holy Catholike
church of Rome fished, That y Apostles
were Priestes or Prelates with shorne
crownes, and did sing Masse: thereof it
is, y all our Priests are created. For Doe
this, is as much to say in their language,
as, become Priestes: and see that your fin-

Masse vsed
in Virgils
time.

gers be annointed, with holie oyle, that you may deuoutly say Masse,

And for this hath the holy Church of Rome comanded, That none of the Lay people shal receiue y^e chalice, because our Lord did not here speak to any of y^e Laie or comon people, as the Apostle s^a. Paul did in his time, when hee willed y^e whole Cōgregation & Church of the Corinthians, to doe as Christ Iesus had done. But the Apostle Paul did meane simply, & onelie those, which were able to sing the holie Masse, as our Priests and Prelates are, who only ought and may drinke out of y^e Chalice: as you may moze perfectly and plainely perceiue, by the writers vpon the booke of Sentences, and by al the befoze named Doctours of Louen, of Paris, and of Colen.

Moreouer and besides this, wee can strongly confirme the masse offering, out of the Prophete Malachy, who (in the first chapter, and II. bearse) saith thus: From the rising of the Sunne, vntoo the setting of the same, is my name honoured amongst the Heathen, and in all places is my name sacrificed, and a pleasant offering offered vp: that is to say, The offering and sacrifice of the holie

Mal. I. II
 Looke pro-
 uinciale Con-
 cil. Senonens.
 in the II. de-
 cree, where
 this scriptur

holy Masse. For that cannot faile, so long as it pleaseth our mother the holy Church to haue (and will haue) it thus vnderstood. And although it bee so, that Peter hath otherwise interpreted it, saying, That all faithfull are that holy Priesthood, to offer vp spirituall offerings where with God is pleased, through Iesus Christe: yea, they are the chosen generation, the kingly Priesthood, and the holy and elect people, to set forth the worthinesse of him, which hath called them out of darkenesse vnto his wonderfull light. Wherewith Iohn the Apostle doth also accord, saying, That Iesus Christ hath made all faithfull Christians, kings and Priestes to God his father: and applies this sacrifice to their Prayers, and Psalmes: And although it be so, that the Apostle had so saide too the Ieiues, That we shoulde offer vnto GOD the offering of thanksgiving, which is the fruites of our lippes and tongues: yet notwithstanding, The holy Church is not therewith satisfied, because greate disorder might followe: so that then there shoulde bee no moe Priestes which could serue in the Masse: & therefore she hath strongly concluded, that this

is alledged
vpon that
purpose.
Looke like-
wise vpon
Eckj. Bander.
Piggism.
Lacommus,
Ruaydum.
& such other
like.

1. Pet. 2, 5, 9

Apoc. 1, 6
Apoc. 8, 4

Heb. 13, 15

place of the Prophecie of Malachie, may not any otherwise be understood, then by the second councill of Nice, the council of Constance, the councill of Trent: and further as by al Catholike men, as Thomas de Aquino, Scotus, Durandus, and by all the doctours of Louen, it hath bene understood, and interpreted. Judging without doubt, that all these profound learned Doctours, together on a clufter, as hauing greater measure of wisdom & learning than the rest, did vnderstande Malachie farre better than Peter & John, who were but simple fishers, and had neuer bin students in the famous and renowned vniuersitie of Louen. And yet, if it were so that Peter were not confest, yet hath the holy Church given him to vnderstand, that his foresaid reaso must be vnder stood & ment of the Priests onely, and not of the generall congregation of Christ.

In the forth
booke of
sentences in
the 24. dist.
Chap. 6.

Rom. 10, 12.

Moreover, & beside all this, these words of Paul, where he saith, That we shoulde deliuer or offer vp our bodies, a liuing, holy, & an acceptable sacrifice vnto God, which is our dutifull seruing of God, &c. hath she violently & forceably wrested to y^e masse
and

and the offering of the Priest's commanding, that those wordes should be dayly read in the Canon of the Masse: that at euery word, a crosse should be made, to the end, that they, by the power and vertue of the Crosse, might altogether transforme and change their naturall blages, & so serue the turn of the holy masse. For if men will vnderstand them, according to their nature, after the letter: to wit, That all perfect Christians must offer vp to God, their bodies in all holinesse, by that it should seeme, that Paul hath otherwise vnderstood Malachy, than the holy church both vnderstand him. And then should S. Peter haue done euill, when he song his first masse at Rome, vpon the altar, which is there yet to be seen in the holy place at Saint Iohns de Laterane. And now our Lord hath said, *Omnipotens, Petre, ne deficeret fides tua*: O Peter, I haue prayed for thee, that thy fayth shoulde not fayle: So that Peter then cannot haue done amisse, when he did sing Masse. And hereupon is to be concluded, & the masse is founded & grounded vpon the scripture.

And yet we see further, That in the scripture there are two sortes of priestes

In the fore-
said council
of senon de-
crees 11. & in
the Empe-
rors Interim
and in summa-
tides Christia-
na, set forth
by the com-
mandement
of king Phil-
lip, and fur-
ther by all
Catholike
Doctours,
who do ge-
nerally ad-
dict the two
authorities &
offices of
prieſthood to
our prieſts.

There are in
a manner the
proper wor-
des used in
the maſſe af-
ter the con-
ſecration.

hodes ſpoken of: The one is the order of
Melchizedech, & the other is the order of
Aarō, who came of y^e tribe of Levi. Now
both theſe two orders ſeeme to haue bin
a figure of our Prieſtes. Which doth ap-
peare by this: That our Prieſts haue in their
Maſſe (by vertue of the ſine wordes) changed
the bread into the body of Ieſus Chriſt; then
they goe and offer him vp to God the father:
praying and beſeeching him, that he (with a
mercifull & pleaſant countenance) will behold
the offering vp of his onely begotten & liuing
Sonne Chriſt Ieſus; and that hee will accept
the ſame, euen as he accepted Abels offering,
& the ſacrifice of Abraham, & of the hie Prieſt
Melchizedech. Who will now caſt in any
more doubt, whether they be the right
prieſts, placed in the roomes and ſeats of
Melchizedech & Aarō? Nay, they do farre
paſſe both Melchizedech & Aaron: ſeing
that they doe pray for the Sonne of God
himſelfe and are a meane not onely be-
twene God and man: but alſo betwene
God the father, and Chriſt Ieſus his ſon.
Which in an Euāgelicall degre, they doe
reſemble to the ſheep and the lambs. So
that by this it is apparant, that the mea-
ning of our mother the holy Church is,

That

That Christ is to be accounted for nothing els, but y^e shep which Melchisedech did offer vp: Contrariwise, the Priestes are the true Melchisedechs, which do offer vp Christ, & pray for him. For when al is said, what other thing did Melchisedech (I pray you) foreshew, but only the figure of the holy Pope of Rome, who is the chiefe priest, the Sumus Pontifex, The high Bishop, which doth create al priests and Deacons, & set vp all spiritual orders, giuing and appoynting to euery one of them their charge what they shall doe. Then must he needes be the right Melchisedech, whose Priesthood is not to be resembled to other priests. For this is set forth in the Decretalles, euen thus in plaine words: and Durandus hath set out the same at large, in his booke called Rationale diuinarum officiorum. Therefore, that which the Apostle woulde say too the Hebrewes, That as Melchisedech was a figure of Christ: And accordingly, as Melchisedech hath nether had any successor nor lieutenant, that euen so Christe had nether successor nor lieutenannt, but shoulde himselfe in his owne person exercise his euerlasting Priesthode,

*Ca. clerici Po-
tiffex. dist. 21.
& in the 4.
book of Sc-
tēces di. 24.
De vsu pallii
ad honorem.*

*Rubric. de mi-
nisterio & or-
dine Ecclesie
Heb. 7. 14. 17
Hab. 8. 4. & 9
25. 26. 27. &
10. 1. 2. 12. 13
14. 15. 16. 17.*

being once entred into that heavenly holiness: through the powder of that one offering, to wit, his owne body and blood: which offering being once fully accomplished for the remission of our sinnes, can neuer be renewed nor done againe. But all this doth not serue the purpose, touching our matter: for if that were true, then the Masse would be nothing worth, and our Priests might goe with empty stomaches, and in the end be glad to get them into some hospitall for a refuge, or at least to get their lining with painfull labour: which would be a pitifull case, considering that they haue neuer bene used to any labour, but simply to say Masse, sing Euen-song, & to numble ouer their matters, and therewith to deserue first a lining here on earth, and after wards heauen, for themselves, their prelatie Wenches, and theyr young bastards. Therefore doeth our Mother the holy Church conclude, that the Apostle, in his Epistle to the Hebrewes, did not wel consider the pith and ground of the matter: for otherwise, if he had well knotone, howe that Melchisedech had offered vppre Bready and Wine, he

he would then without doubt therupon
 haue concluded with the church of Rome,
 That there must bee Priests to sing
 Masse, and to offer vp Iesus Christ in
 forme of bread and wine, vnto God the
 Father. For if this were not (as the Do-
 ctors of Louen doe teache) then coulde
 not the offering of Christe Iesus endure
 and last for euer after the order of Mel-
 chisedech: as our Master Gentianus hath
 very wittilie here noted. Consider (I
 pray you) if Christ had no Vicar nor
 Lieutenent, as the sayde Apostle pre-
 tendes, how could he bee an everlasting
 priest, and continue his priesthood euer-
 more, in the person of y^e most holy Pope
 of Rome? How could hee offer by his
 bodie a newe dayly in the Masse? Ther-
 fore, he may thanke the Priests greatly
 that they, after his departure hère, haue
 taken vpon them his place. And so: so
 much as his offering could not of it selfe
 sufficiently laste the tyme: therefore haue
 they found out another sonne offering of
 the Masse, whereby they applie or ioyne
 his offering to men as with a playster:
 notwithstanding, they doe not name it
 onely *Sacrificium propitiatorium*, that is,

Take on the
 foresaid cos-
 cell Shewen-
 so in the 1.
 degree, in the
 Empyrea
 Incense.
 In the coun-
 cellof Trent,
 and in all
 Catholike
 bookes. All
 which doe
 defend, that
 the order of
 office of priest
 howe could
 not endure
 eternally, if
 it were not
 that the
 Priests fol-
 low in the
 same office,
 and doe dai-
 ly offer by
 his body to
 the father in
 the Masse.

A la-

Heb. 7, 8, 9, 10. chapters A sacrifice of mercy, but also, *Sacrificium applicatorum*, that is, An offering plastered,

or put to. Was not that a greater oversight of our Lord, that he had suffered such paines, and yet al his suffering could not haue helped vs, if the Blesses would not

Peruse thorowly the chap. 7, 24. & 27, chap. 8, 4, & cap. 9, 25, 26, 27, 28 & cap. 10, 1, 2, 12, 13, 14, 15, 16, &c.

haue giuen vs that same additiō by their Masse offering: Therefore must the Apostles needes haue bene much oversente in his Epistle to the Heb. when he took vp on him so earnestly to proue, that Christ had no neede of any deputie, and that his sacrifice or oblation could not be renewed nor offered againe, but that it is giuen to vs, & made ours through faith: or perhaps he was so busily occupied with the Hebrewes & Iewes, that he did not once think vpon our holy Masse, no nor had not the leasure to read ouer the booke of the Catholike Doctors of Louen, nor the ordinances of the holy fathers of Rome. For if he had read those, he should haue learned something else: as specially, that the principall pointe of the priesthode of Melchisedech, did rest in the bread & wine which hee set before Abraham and his Souldiers, to slake their hunger and thirst. For of this breadye and of this wine

Wine hath our deare mother the holy Church of Rome made a Sacrifice: and out of that concluded, that the Priestes must likewise haue bread and Wine to change the same into fleshe and blood, and so to offer it vp. But the Apostle had neuer hearde any such newes: and therefore he is to be borne withall: but these Heretikes, who haue read ouer all these thinges, with our Doctours: yea, they haue it at their fingers endes; and yet they make but a mock at it: those fel- lowes truely, are worthy to be looked at vnder the hylwes, and to haue their heds set betwixt two eares.

Proceeding now as touching the order of Aaron, he (without doubt) was a figure likewise not of Christ, but of our priestes. For there is written in the decrees, & in the booke of Sentences, That as well the high Priestes as the Pater noster Priestes, were all ordayned by Moytes, when as hee, by the commaundement of God did institute Aaron an high Priestle, and did annoint his Sonnes Vnder-priestes. The Councell of Aken, or Aquisgrane, hath also playne- ly concluded out of Isidore: That the or- der of Priestes haue their beginning of

Aarons

Aarons priest
hod, dist, 21.
in ca. 1. in lib.
7. dist. 14. ca.
8. In the 2.
chapter of
Councell.

Council of
Aquisgrane

Aarons children: and that those which in the olde Testament were called offering Priests, are the very same which nowe are called Masse Priests: And those which at that time were called Hie Priests, are now our Bishops. So that it is easie to be noted, that they are all of Caiphaz his progenie.

The Priest
of Caiphaz
race.

Hebr. 7, 11,
and 8, 7.

this appers
also in the
book of Se-
rences dist.
24 cap. 1.

Leuites are
Deacons &
pardoners.

For as touching that, which the Apo-
stle doeth say to the Hebrewes: That by
the comming of Christ, the order of Leuite
was cleane taken away: that can not bee
true: considering that yet at this daye,
the holy Church hath her Leuites: as out
of the 7. Chapter of the said countel, and
out of the 2. Chapter of the 21. Distinc-
tion both plainly appeare: where it is
sayde, That the Leuites are in Greeke
called *Diaconi* & in Latin *Ministri*. And
now these must needs be our Deacons.
And therefore in the thirde Councell of
Bracaren, it was concluded in the 5. chap.
of the saide Councell: That onely the Le-
uites, and not the Priestss, might bee pardo-
ners, and carrie about with them on their
shoulders, the reliques of Saint Anthonies
swine, and such other like, hauing on their
Albe, which is to witte, a long shirt aboue
vpon their coates, as was permitted to the
Leuites

Leuites onely, in the olde Testament, to carie
or drive the Arke of the promise.

Is not this a sufficient prooue: you
are welcome home. And likewise, that
the other Priestes are also come out the
order of Lewi, doth sufficiently appeare
out of that which is before rehearsed.

Therefore is the Apostle much ouer-
sene in his Epistle to the Hebrewes,
where he will take vpon him, to main-
teine, that the order and succession of the
Leuites should be wholly taken away
and adnihilated, or at least, he must be
thus vnderstode, as that the order of
Lewy is not taken away any other wise,
but that in place of the Jewish Leuites
are entred in the priests and pardoners:
& in place of their sacrifices, is the Masse
crept in. For consider, that which he doth
write in his 5. and 8. Chapter, concerning
the Leuite priestes, saying, That euery hie
priest is ordeined to offer giftes & sacrifices:
pretending thereby to proue, that then
Christe must also haue something to offer:
that the holy Church of Rome vnder-
standeth to be her Priests, as though the
Apostle would haue said flatly, That the
Romish Priestes are ordeined to offer
gifts

Dist. 21. cap

Heb. 5, 8.

Looke in
 the foresaid
 Councel Si-
 nonen. de it.
 & the Em-
 perours Ine-
 rim, & like-
 wise vpon
 Eck. Lasom.
 & other Ca-
 tholike wri-
 ters.
 Heb. 8 4.

In Canon.
 Iaco. frazer
 om. de conse-
 cra. diff. 1

Gittes & sacrifices. And for that cause the
 catholike Doctors haue that text conti-
 nually in their mouth, for the verifying
 of their Priesthood. So that it is euident,
 that the Leuitical Priests are risen vp a-
 gaine in our Priestes. And although the
 Heretikes doe mocke at all such allegeti-
 ons, saying, that the texte is directly a-
 gainst vs because the Apostle will ther-
 by proue that by the offering and Priest-
 hood of Christ Iesus, all other offerings
 and priesthoods are taken away and ad-
 nihilated, considering that Christ could
 not be a Priest: so far as there were any
 other Priest, that did represent and pa-
 tronize him: yea, and although he were
 now here on earth, we passe not for that.
 For we wil by and by bring out against
 them the plaine text of the decrees out of
 the councell called, Sexta synodus, where
 it is said, That James the brother of Christ,
 after the flesh: & Basilius the Bishop of Ca-
 sarea, did ioyntly bring in the Masse, & ioy-
 ned it to the scripture. Surely, if James
 the Lords brother did establisth y^e Masse,
 then it appeareth, that it is come fro the
 Apostles: and therfore neede we not any
 more testimonies of scripture or other
 autho-

authorities. For whereas y^e heretikes wil
 seeme to ouerthrowe this, saying: That
 is an euident and detestable inconsider-
 ring that Bassius was bishop of Casarea,
 wel nigh 300. yeares, or there about, af-
 ter the death of S. James: so that by reason
 therof, he cannot haue established y^e Masse
 with S. James, Unto y^e we answere, that
 that they are too nose wise for vs: our
 deere mother the holy Church goeth not
 so precisely to worke. An inch breakes no
 square: It skilles not for 3. or 4. handreth
 yeeres more or lesse, when otherwise it
 serueth her turne. Notwithstanding that,
 she hath two diuers waies to answere
 theyr demand, For she may say y^e there
 fortunied a great myracle, to wit, that S.
 James the Lordes brother did rise againe
 from death, about 300. yeares after he
 was buried, to come and help Bassius to
 sing masse: or she may likewise say, that
 James did in his time establish the Masse:
 but because there were no alters to bee
 found by reason there was not as the any
 reliques of Saints, which had wrought
 myacles: that men might not without
 being furnished wth certain reliques, erect
 any alters to serue Masse vpon: it may be
 that

James and
 Bassius
 knew not of
 the masse.

Placuit vs
 alteria. de con
 sacra. diff. 1.

but
to
followed

These let-
ters are
written
word for
word in the
beginning
of the first
booke of
councils.

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that the Masse knit up in an Atturles
bag hanged by tpo a pin in some corner,
till the coming of Basilus. which was
about 300. yeares after: like as other
whiles they hang by some processe at
Machelin upon a nail a hundred yeres or
two. In summe, let it be as it will, it is
all one. Once we conclude hereby, that
the Masse was ordeined by Iames the A-
postle, and it is to be thought, that Iames
had learned it of Clemet Pope of Rome,
who had written two pleasant letters
vnto him, wherein he doth specially treat
of the seate of the Bishop of Rome: and
that Peter through his desertes or me-
rites, was become the foundation of the
Churche: and so forth declares at large,
how the Masse shall be deuoutly done,
what apparel, what hallowing, & what
other necessities shall be vsed in the do-
ing of it in what clothes the Sacrament
shall be laid, that it may be kepte cleane
fro moule doing, & that no wormes nor
mothes come at it: as in the first part of
the Councilles, in the seconde letter of
Clement, is by expresse wordes specified.
Whereby may be noted, what great and
heauy troubles this good Clement had, &
what

what manner of Prophet he was, considering that he set out in wytting, all the Ceremonies of the holy Church, which were not found yet in 700. or 800. yers after Clements time. And therefore it is, that our deare mother the holy Church doeth make so high an holy day of these Decretal letters of Clement, and of other his companions, that she hath out of the same established a great many of her ordinances and holy Ceremonies. In summe, it is plaine and euident, that the holy Masse hath her ground and foundation without the Scriptures.

The iii. Chapter.

That the name and Ceremonies of the Masse are fished out of the holy Scripture.

NOwe, as touching the name of the Masse, that hath likewise her beginning, undoubtedly out of the holy Scripture: notwithstanding, that there are many & diuerse opinions of the same. For it is not very long agoe, that certaine great doctors of the Sorbonish schole at Paris, bid (out of that, that is alway written at the ende of al the Epistles which

The name of the Masse is out of holy Scripture

Missa est.

So Paul hath twitten, fro whence they were sent, sounding in the Latine tongue, *Missa est, &c.* conclude, saying, That Paul did thereby giue to vnderstand, whether men should goe to heare high Masse on the Sunday.

John 1, 42.

And now besides this, there was a Magister noster, which said, that the Apostle Andrew had a Masse booke, and had spoken of the Masse: for John rebeareth that Andrew said to Peter his brother, That hee had founde the Messias, or the appointed Christe, of whome Moses doeth beare witnesse. And this founder in the common translation in Latine thus, *Inuenimus Messiam, quod dicitur Christus:* which wordes this wise doctour did expound thus, We haue found out the masse, which Christ hath doone. Is not that well hit? God help vs. Who dare now from henceforth be so stout, as to say, That the Masse standeth not in the scripture? But now, because that these Veretikes will needes be so nose wise, & will vnderstand all languages: insomuch that they doe mocke heereat, saying, that Messias doth not signifie a Masse: but the Messias, that is to say, The appointed. Now Peter Lombard,

*Messias is
Missa*

Petrus Lombard. in the 4
booke of
Sentences,
dist. 13. cap.
3. & dist. 24,
cap. 3.

Lombard,

Tombarde, the wyter of the Sentences
 doth set downe another opinion & iudge-
 ment, saying: That this name *Missā*, is
 as much to say, as Sending: & is so named,
 for that at all times there is an Angell
 sent out of heauen, to consecrate y^e *Corpus*
domini, that is, The Lordes body, by whom
 the Priest doth send his consecrated God
 forwards towards heauen, at such time
 as he hath used these wordes following
 in the Masse: *Omnipotens Deus, iube hac*
perferri per māus sancti Angeli tui, in sub-
limē altare tuum, &c. that is to say, O Al-
 mighty God commaunde that this may by
 the handes of thy holy angel, be carried vp to
 to the high holy alter, &c.

And out of this he doth further conclud
 that whersoever the angell doth not cōe,
 it cannot be saide that there is a Masse.
 But truely this must be but meere dalli-
 ance: for if that were true, y^e they must
 tarry for the angel, there woulde not be
 one Masse to be found in the whole worlde:
 where notwithstanding there are Masses
 soug daily by heapes. And therefore hath
 our be are mother the holy church broue
 in another naile here, & concluded in the
 coucell of Senona, that *Missā* is an Hebrew

Missā is an
 Hebrew
 word & vn-
 certaine
 what,

word: now, what it doeth signifie, is uncertaine. For notwithstanding that the same Councel saith, that it betokeneth a cleane offering: yet doth not y^e well agree with the Hebreu tongue, vnles it were so that it were named Nisset. But it ap-

Missā after the Hebrew is Nisset.

Missā of Massah a cursing.

Ex. 17. 7

Dan. 12. 38.

Missā in Maosim.

peares much rather, to haue come of Massath, which in the Hebrew doeth signifie Heauinesse or Cursing : or else of another Massah, which is interpreted, Seeking : because the Priestes doe with five wordes seeke God, to see if he will come into the bread, Euen as the children of Israell did seeke in the wilderness Raphidim, to know also whether he were with them, or no: by reason whereof the place was called Massah, that is to say, Seeking: notwithstanding that it may be much more strongly founded out of Daniel, who speaking of the Romish Empire, saith, That they shall haue a new God Maosim, to whom they shall pray, and doe worship, with golde, siluer, & precious stones, that is to say, A God of strength, and of force. Wherin without doubt, hee doeth speake of the Masse God, which is a God of such power that hee causeth all them that will not honor him to be burnt, In summe, it

it is apparant, that the name of the Masse is fetched out of the Scripture.

Nowe further, whereas the Masse may not be song, but vppon a foure cornered stone wel forsaene with crosse, and continued with holy wordes: all that is likewise fetched out of the Scripture.

For Paul speaking to the Corinthians, sayth, That they ought not so too gloze in themselves for the Sacrament: considering that the people of Israel, (who not withstanding were pitifully destroyed by the hand of God) had also euen the like Sacrament in the beginning, and were also baptized, and had likewise received the spiritual meat, to wit, Manna, and dranke the spirituall drinke, which did flow out of the rocke: and saith further there, in most playne wordes: And the stone was Christ, that is to say (after the spirit uall interpretation of the holy Church) That the Masse must bee song vpon a stone. Item Christe is also called A corner stone: and (which is more) his graue was hewen out of a Stone, as Marke doeth witnesse: Ergo, it must needs followe, that no Masse may bee song without a stone. And because he

Ca. altaria si non fuerint de cons. dist. 1
Masse to be done vpo a foure cornered stone

1. Cor. 10. 4, Psal. 114. 12, Esay 28. 19. Mas. 21. 42. Mar. 12. 10. Luke 20. 17 Act. 4. 11, Rom. 9. 33, 1. Pet. 2. 6, 8, May. 15. 46.
This is eue so concluded & established vpon the gloss in the decree in the chap. *altaria si no de conse. dist. 1.* & in the book called *Encheridion sacerdotii* of Guido de Als Racherin

he was wound in white linnen clothes,
therefore must white linnen be used in
the Masse.

And so forth, concerning all such Ce-
remontes as are used in the Masse: yea
may (touching those) reade the booke of
Durandus, or of Innocentius, de officio Mis-
se, or the booke of Guido de monte Rocherii,
called Enchiridion Sacerdotum, that is to
say, the manuell of Priestes. For there you
shall finde plagnely set forth, that all
the partes of the Masse are finely founde
ded and established vpon the Scripture.
And to begin withall, you shall finde the
times appoynted for the Masse, that it
must be done at thre of the clocke: be-
cause it is written, that the Iewes did
at thre of the clocke crie, Crucifie him,
Crucifie him: or at sixe of the clocke: for
that at sixe of the clock they did crucifie,
him: or at nyne, because that then hee
gaue vp the ghost. For although it be so,
that the Iewes at that time did reckon
theyr houres otherwise than wee doe
now: so that 3. of the clocke was with
them, as viii. or nine of the clocke before
none, is with vs: and their sixe, as our
eleue at none: and their nyne, as our thre:

At what
hour Masse
must be said

at after none: yet notwithstanding, our deare mother the holy Church doth not goe so narrowly to worke with her reckonings. It is sufficient that simplie the names do agree, and the she lets the rest goe where it will.

After this now as touching the apparel, and other consecrated or hallowed stuffe, you shall finde her Albe, or long white garment in the Scripture, specially where it is written: But hee that continueth to the ende shall bee saved. *Mat. 10, 12, 14, 13.* For that long garment doeth signifie long lasting, or long continuance. Concerning the girdle, where it is written: He that feareth God, shall prepare his heart. *Eccle. 2, 20.* &c. By the gyrdle which doeth tucke vp the clothes, is ment the feare of God. Item; the Maniples are fetched out of that saying, in the Psalm: Those that sowe with teares, shall reape with ioy, and bring home their sheaves with gladnesse. &c. For the sheaves are called in the Latine tongue Manipuli, so that David did there speake of the Priestes Maniples. And y^e stole which they haue about their necks, cometh out of the saying of Paul: Beare in your bodies the dying of our *2 Cor. 4, 10.*

Lorde Iesus Christ,

1. Pet. 4

Cassuffe.

And last of all the head is founded out of the saying of Peter: But aboue all things haue perfite loue among you, Let vs liue a perfite life. Which is as much to say, according too the exposition of the holy Church: Let vs put on a Cassuffe, when we sing Masse.

And yet, besides al this, you shal perceine that the most part of al that which is read in the Masse, is fetched out of the Psalmes, and other places of holy scripture, here and there, by patches and peeces swept together, and trimly tied on a heape, as if a man of a great many peeces of Gold, as of Ducates, Crownes, Rosenobles, and Protigues glued together wth dirt, would make a godly dowe for a Swineskie: yet it is most true, that euery particular pece, hath a particular Pope, which did ioyne it too the rest, and so were sewed together, insomuch, that it is a right beggers cloake: as is wel knowne to all men, and as may easily be proued by the detraies and Catholike Histories. And too bee playne, there is not any thing, great or small, but they are able to bring in Scripture

for it: as wee can lightly pꝛooue by the
foresaid Authoꝛs, if need were. But wee
had rather, that those that long for such
meate, should goe to the Market them-
selues, and buy that they like best, and
let it be dyessed at the Tauerne, or tip-
pling house, according too their owne
diet. It is ynough for vs, that we haue
giuen them too vnderstande, who can
serue them of such vitaille, and then fur-
ther as the case shall require, to pꝛooue
plainly, that the Masse is founded who-
ly on high, euen vpon the flat Scrip-
ture.

The iiii. Chapter.

*Teaching that the Transubstantiation or
changing of the bread into the very bo-
dy of Christ, & the wine into his blood, is
grounded vpon the scripture after the
interpretation of the Church of Rome.*

NOW, as touching transubstantiati-
on, that is to say, the playne chan-
ging of the bread into the verie body of
Christ, notwithstanding the same was
by the holy father Pope Innocentius 3.
first set forth for an article of our belief,
about the yere of our Lord 1198, as by
the

The tran-
substantiati-
on an. 1198
confirmed
for an arti-
cle of our
beliefe.

Iohn 6, 55.

the expla-
nation of
the Sacra-
ment.

Iohn 6. 35

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in the

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2202. 21. 10

2202. 21. 10

the Decretals is apparant: yet haue we
plaine proofes thereof in the Scripture.
For first, Christ in the first Chap. of Iohn
saith thus: My flesh is very meate, and my
bloud is very drinke: that is to say (after
the interpretation of our deare mother
the holy Church) My flesh is truly, sensi-
bly, and bodily taken and eaten; vnder the
accident of the bread: and my bloud is cer-
teinly receiued and drunken vnder the ac-
cident of the wine. For although Christ
indeede doe otherwise interprete it, tea-
ching that this eating and drinking, is
to be vnderstode, of comming to him,
and of beleeuing in him: I am (saith he)
the liuely bread: Whosoever commeth too
mee, shall not hunger, and whosoever doth
beleeue in me, shal neuer be a thirst. Againe,
It is the spirite that quickeneth, the flesh pro-
fiteth nothing: The woordes which I speake
vnto you, are spirite and life. Yet all this
notwithstanding, so long as the holy
Church of Rome will haue it to be vnder-
stode of her transubstantiation, as
Syluester Prierias high Stewarde of the
Palace of Rome, hath specially noted
in his golden Rosarie, wherein hee hath
gathered all the pleasant Roses and
floures

flowers of the catholike interpreters together
 vpon one heape : and considering that the
 holy church cannot erre : Christ must haue
 patience, & transubstantiation must take place .
 But wee haue yet a much clearer text, to wit, where Christ
 himself saith, This is my body: for by those
 wordes doeth the holy Church of Rome
 plainly vnderstande , that the same which
 before was bread , is now no more bread,
 although Paule would call it bread a
 thousande times: but is changed into the
 very body of Iesus Christ, as long, and as
 broad, as it was hanging vpon the Crosse .
 And so: that cause it is, that shee doeth
 disallowe all the expositions and interpretations,
 which Basilus, Tertullianus, Theodoretus,
 Augustinus, and other holy fathers haue
 set forth vpon the same: saying, What
 those wordes must bee figuratiuely and
 sacramentally vnderstode , as Christ
 himselfe hath plainly sayde : I am the
 vine : or, as Paule sayeth : The stone
 was Christe : and as G D D spake to
 Abraham, saying : This is my promise,
 Cut off the foreskinne, &c. Which is
 cited vnder the title of the foreskinne : in as
 much

as much to say, that the breade should not chaunge his nature, nor the very body of Christ be there present, but onely that it should be a true and holy token, a Sacrament, a warrant and pledge, a Seale and assurance, whereby wee are assured and fully certified, that he hath giuen vp his body and blood for our salvation. And for this cause doe they call it, a figure, or token, and in the Greeke, Typus, and Autitypa, that is too say, Special tokens. But I doe tel you, that the holy Church of Rome will not allowe any such interpretations : vntlesse it were so, that men would vnderstand them as Damascenus doth interprete the, and as was in the seconde Councell of Nice concluded by the Fathers : too wit, That the bread should bee such a seale, pledge, figure, and holy token, onely before it be consecrated: which is to say, It should be a Sacrament, before it is become a Sacrament.

For, that this is their conceite and meaning, it is apparant out of this, That long before the bread & the wyne bee consecrated, or made a holy Sacrament : they doe offer vp the same vnto
God,

God, for remission of sinnes, as well of the living, as of the dead. For in the canon of the Masse: yea, before the bread be turned into flesh, or the five holy words of consecration be heard, the priest doth pray, That God will except that offering of bread, and through that deliuer him from eternall death: And then, That he will blesse the saide offering of breade in all pointes, and make the same, holy, profitable meate, and acceptable: That is, may become the body and blood of Iesus Christ. Yea, and before hee hath yet put the wine into the Chalice, immediatly after the Offertory, hee saith thus:

O holy Father, almightie and euermlasting God, take and receiue this vnspotted sacrifice, which thine vnworthie seruant doth offer vp vnto thee for my sinnes, and innumerable misdeedes, for my forgetfulnesse and vnthankfulnesse: yea, and for all these which are heare present, and for all faithfull Christians, as well those that bee lining, as those that bee dead, that it may bee acceptable, sauileable, and effectuell vnto the saluation both of mee, and of them, vnto eternall life, Amen.

And in one of the secretes which is
cont.

The Canon
of the masse

Look in the
Masse book
in the Ca-
non of the
Masse.

The prayer
of the priest
at the ele-
uation and
consecratio
of the Of-
fertyory.

nonp. 2d/T
stamens to

Another
prayer to
the same
effect.

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commonly read vpon the 24. Sunday
after Trinitie Sunday, he saith thus:

O Lorde, take and receiue mercifully
this offering, through which thou art plea-
sed, contented, and pacified, and hast recei-
ued vs againe vnto saluation, through the
almightinesse and vnspeakeablenesse of thy
mercy. &c.

Consider now, heare doeth our deare
mother the holy Church, ascribe vnto
this bread, all thinges which may be at-
tributed vnto our Lord Iesus Christ, the
onely begotten sonne of God: as to say,
That God is become mercifull to vs, for the
bread sake, and hath pardoned vs our finnes:
and that before the bread be consecrated, or
in any point transubstantiated or changed.

What maruell is it then, that they doe
make a God of it, after the five wordes
be spoken ouer it, and yet make a sacra-
ment of it, before it can be a sacrament?
For as they can of a peece of bread make
God himself, and of nothing create some-
thing: whereof should not they likewise
be able to make of no sacrament a sacra-
ment: and of a sacrament, no sacrament:
What is to say, that a simple peece of
bread shoulde be a holy token and seale

of

the bloud of Iesus Christ, euen before it
be made holy and consecrated. And
then contra, that the sacrament of the
body of Christ, shall be no more either a
sacrament, or token, but euen the very
body of Christ it selfe: So that the holy
Fathers must needs haue vnder stood it
so, especially, when they say that this sa-
crament is but a token, a seale, and a
pledge, specially before it is become a sa-
crament. For after that it is once a sa-
crament, then (no remedie) our deare
mothers will is, that it shal be flesh and
blood, and not any longer neither bread
nor wine, to signifie the flesh and blood.
And therfore doth she not make any ac-
count of the exposition of Christe Iesus
himselſe, who (after he had saide of the
bread) This is my body: and afterwarde of
the Chalice or Cuppe: This is the new te-
stament in my blood: thereby declaring,
that those words, This is my bodie, must
be so vnderstood, as if he had saide: This *Luke 22.20.*
bread is the new promise in my body, which *1. Cor, 11, 25.*
shall be broken for you. For of that should
follow, that the bread, after the conse-
cration, and likewise after the spea-
king

king of the five wordes, shoulde still remaine bread, and so be but simply a sacrament, and true token of the body of Iesus Christe: as shewing vnto vs the promise of God, made in the breaking of the body, and shedding of the blood of Christ Iesus our Saviour, as was saide of the Circumcision: This is my covenant which I do make with you, to wit, for that the Circumcision is a sure and holy promise, a pledge, and a seale, through which the promise of God is very strongly and substantially made vnto the faithfull.

So, no, I assure you: that liketh the holy Church of Rome nothing at all. She will lay fast holde vpon the first wordes of Christe, and not seeke after any exposition or glosse, howe necessary soeuer they be. And for that cause shal Paul goe without any Audiuit, when he commeth in with this interpretation & saith, That the bread which we doo breake, is the communion of the body of Christ. So: thereby it should also seme, that it remaineth bread still after the consecration: & that it is not the body it selfe, but a remembrance of the body: which thing the holy Church in no wise admitteth nor alloweth,

holweyth for life nor death. But especial-
ly, she will not except nor like of the in-
terpretation following, wherein Paule
proceeding doth declare, how and where-
fore the bread is the communion of the
body of Christ, saying, For all wee which
eate of one bread, become one body.

Now truely, that soundeth not wel: for
woordes not all become one bodie in sub-
stance, as the holy church will haue the
bread become the very body of Christ in
substance. But then the similitude,
which after that he introduceth or bring-
geth in, is to farre out of the way. For he
sayeth, That those which feede of the Alter,
are partakers of the Alter: and that those
that offer vp to idols, are partakers with the
Diuell. And so making a comparison of
the table of the Lorde, and the table of
the Diuell: as though the Priestes could
not eate by that body of Christe other-
wise, than as Idolaters eate by the di-
uels: as though these wordes, Eate that
body of Christe, did signifie nothing else,
but this, through the power of the holy
Ghost to be made one body jointly with
the body of Christ, as the vngodly Ido-
laters, by power of the wicked spirit

D

are

are united to the diuell: That is to ha-
nous an heresie: and therefore wee may
not stande vpon this similitude: for it
foundeth directly against our Transub-
stantiation.

But when you will haue a substanti-
al similitude, you must search and seeke
it out of Scotus, and Thomas de Aquino,
or Panormitanus, and such like. For they
bring in for this purpose, a goodly simi-
litude of a Tauerne, or common Inne,
where they sell wine: For as there is com-
monly a pottle, a garlande, or Iuie bushe
hanged out, betokening that to bee a Ta-
uerne: and the Tauerne doeth signifie,
that there is wine plentie: So likewise you
see here the outward accidents of bread, to
wit, the soundnesse and the weightinesse,
which doe signifie, that vnder the same is
contained the very body of Christ, whiche
is too bee resembled too the Tauerne. And
this body of Christe doeth further signifie
the holy Churche of Rome, which is
made one with the bodie of Christe, which
they call Mysticum corpus Christi, that is to
say, The spirituall or mystical body of Christ,
and this is that sweete wine which the
Priestes drinke in that Inne or Tauerne. And
after

The Sacra-
ment com-
pared to a
wine Ta-
uerne.

after this they doe likewise bying for a similitude, the water which in Cana of Galilee was plainely turned into wine: which similitude doth so wonderfull wel serue for this purpose, as too let a fitt wheele in a wagon. But it is pitie that the Priestes haue not other fine words, wherby they might do that too. For then shoulde the similitude serue their turne much better, if that they might (when they woulde) conuerte and turne the water intoo good wine: for that they might therewith the better scoure & refresheth their drie throates, when they are becom very hoarse with singing of their seruice. And it is very true, that they do what they can for that purpose: for on Saturday, being Easter euen, they pray vnto God, that hee will also do so much as to turne their Beere, saying,

O Lorde, holy Father, almightie and eternall God, which hast made both heauen & earth, wherein the water is contained: I pray thee, and instantly beseech thee, in the name of Iesus Christe the onely begotten Sonne, that thou (of thy goodnesse) wilt blesse and make holy this Beere, as thou diddest blesse the dinner of Abraham and Isaak: and as thou

This is the very prayer of the priest over the Beere, from word to word, as it standeth in the Masse, & as *Munich* saith.

The chang-
ing of the
Beere.

diddest blesse the fixe pottes in Cana of Ga-
lilee, which were changed from water into
good wine : euen so change (for thy
seruauntes sake, which doe beleue in the
Catholike faith) this substance of Beere in-
too pleasantesse and myrth, through the
same, &c.

But alas, what can all this helpe,
when it will not so come to passe ? For
they haue not this cunning : and there-
fore they must needes haue bene decei-
ued, and so drinke by the blood vpon
raw fleshe. For men may say all what
they will, and Paul: yea, Christ himself,
may bring forth what interpretation
they list, but the holy Church will stand
to the first wordes. This is my bodie : and
vpon that will she liue and die. The
text is plaine ynough For her, she hath
no neede eyther of glosse, or interpreta-
tion. And therefore vnto all the inter-
pretations which these heretikes bring
in, whether it be out of the Scriptures,
or out of the auncient Fathers, wee will
answere, This is my bodie : and sticke
as sure to that, as the Cuckoe to her
sougne.

The v. Chapter.

*Treating of the great strife and difference
Which is amongst the Romish doctors,
concerning the words of the sacrament:
and yet al they agree and stand fast tou-
ching the Transubstantiation. Heerein
are likewise set foorth some textes of
Scripture, wherby transubstantiation is
established.*

IT is very true, that our Catholike Doctors and subtile maisters of Diuinitie, cannot (euen they themselves) find any good resolution of these words, neyther can make them serue the turne wel, touching their Transubstantiation, but that there doeth alway fall great difficultie and disorders therein. The hookes stick out in euery side like a spindle in a bagge: in so much that they snarre and iarre amongst themselves in this matter, like dogs and cattles: yea, *Quot capita, tot sensus*. How many heads, so many opinions. And yet notwithstanding, they all ioyntly cry together, This is my body. The text is cleare, and needes no glosse: yea, they cleaue so close to transubstantiation, as clay too the Cart wheele. Although they can not tell which way

Differēce among the catholike doctors touching the Sacrament.

Of the great trouble & disagreement among the catholike doctors, as touching the words of the consecration read Syluester Prierias in his golden Rose, in tract. 2. de pasce.

to frame this plaine text. For too begin
withall, they all flatly lie from þ which
was concluded in the foresaid Councell
of Rome, that is, That the very body of
Christ should be Sensualiter, that is to say,
Sensiblie and visiblie eaten, & with the teeth
chewed in morsels. For to that they al as-
firme flatly, Po: and that it is a false lie,
notwithstanding it is set out in the De-
crees very substantially. For (say they)
the body of Christ can no more bee bitten,
eaten, nor digested : hee can not nowe die
nor suffer any moore, nor bee broken in
pieces : hee doth live eternally, Which is
apparrant by this token, that yeerly vpon
Corpus Christi day, our deare mother the
holy Church doth in her vsual Hymne or
Sacramental Carral sing these wordes
following :

Sub diuersis speciebus,

Signis tantum & non rebus,

Latent res eximia :

Caro cibus, sanguis potus,

Manet homo Christus totus,

Sub utraque specie :

Assumente non concisus,

Non confractus nec diuisus,

Integer accipitur :

*Sumit vnu, sumunt mille,
Quantum isti, tantum ille,
Nec sumptus absimitur.*

That is to say:

Vnder signes most playne to see,

Substance none which seeme to be,

Things lie hid most excellent:

The flesh is meate, the blood is wine,

A perfect Christ in eyther signe,

Remaineth of the Sacrament,

He is not dealt in morsels small,

Diuided, cutte, nor hurt at all,

But whole he is receiued:

A thousand taste, a thousand eate,

He wastes not though digested,

So we see heare, thus do they deface

their owne Councils and Decrees, and

make all the holy Fathers of the Coun-

cell of Rome lyers. After this, come in

Scorus and Innocentius the fourth, and

they will defende (a gods name) That if

consisteth not in the five words, to hang

the bel about the cattes necke: but that

it is much rather done through the be-

nediction or blessing that goeth before.

So as the transubstantiation and very

changing doeth not proceede through

these

these wordes, *Hoc est corpus meum*, This is my body : but through the benediction or blessing which went before.

Petrus de A-
liaco p^o the
4. booke of
Sent. que. 5

And Peter de Aliaco saith likewise ver-
ry plainly, That if it were so, that the con-
secration should bee by vertue of these five
woordes (as the holy Church of Rome
doeth say and beleue) then shoulde not
Christ Iesus haue spoken the truth, when he
saide : This is my body : considering that it
was not yet his body, but must first become
his body.

Armacanus
in the 9. bok
chap. 5.

The other are earnestly a-
gainst this. Some Armacanus very wil-
ling to please both parties, sayeth, that
they both haue reason, namely, That
oure Lorde shoulde not haue spoken the
truth, and yet that it should bee even so as
hee had spoken and saide. Occam in his
Quodlibet questions, hath founde out
wonderfull sharptwittie testimonies and
authorities, which a blinde man should
hardely haue seene without a payre of
spectacles : so he sayeth, That when Christ
saide : This is my body, he ment then to speake
the same of his body : yet notwithstanding
vpon certayne exceptions and conditions,
too witte, That the Priest which should utter
and speake such woordes after him, as soone
as he

as he had said the first pretie woorde (This) should then immediatly vpon a sodaine think vpon two thinges at once: the first, This is my body, which now at this present shall bee secretly hid vnder the substance of bread, shall become mine owne body hereafter: the second, This body which is now hid vnder the substance of bread, that is my body, euē now at this present time. And this only should proue true, after that hee had thought vpon these two propositions both at one instant. And it seemeth, that Armacanus was also of the same opinion. Petrus de Aliaco, hauing first very subtilly prated of the matter, both notwithstanding yet at last fal out of the cart, and findeth fault with the opinion of Scotus, grounding himselfe fast vpon this point and purpose, That the five wordes are those which make the sport, and transubstantiate or turneth the bread.

Alas (sayeth hee) it is a sentence which is not true, and yet notwithstanding it is no lye: but is neyther fish or flesh. In summe, it is as much to say, as, Giue the Doves drinke. Thomas de Aquino sayth, That our Lorde, by that first worde, *Hoc*, This, did not teach any thing certainly: but ment to say simply and in a grosse manner thus: That which

The explanation of Petrus de Aliaco.

Thom. de Aquino 5. part quest. 78, article 5.

which is heare vnder the substance of bread, let it be what it can, it is my body : And whereas some will withstand this, saying, That the same is nothing else, but bread, till such time as it be transubstantiated or changed : vnto that he answereth, Not so. For this sentence (sayth he) is not fully concluded, till the last sillable, to wit, *Vm*, be pronounced. And therefore no iudgement can be giuen of the verity or falsitie, till such time as *h* five wordes be fully pronounced. For *thē* is the matter first clear, and the bread perfectly changed into the body of Christ.

Vm, the last
sillable of
these five
wordes *Hoc
est corpus
meum*.

Richardus de sancto Amore sayth,

In this boke
of the Tri-
nitie.

That these wordes, This is my body, is iust as much as to say thus, The thing, whereinto this bread and wine shall be changed, is my body. Other againe will say, that Christ did not by this worde *Hoc*, This, meane the bread : but simplie, the accidents or qualities of the bread, to wit, The whitenesse, The thicknesse and The roundnesse : and that these wordes, This is my body, is as much to say, as, My body is heare hid vnder the Accidentes or qualities of the bread,

The

The holy Bishop Durandus is of another opinion, namely, That Iesus Christe did once consecrate, by his secrete power, which is hid and vnkowne vnto vs, and not by power of these wordes: But yet shoulde hee (notwithstanding) after that haue set forth by the five woordes, the fourme and maner that men should vse to play this parte of transubstantiation after him. Insomuch that the Priests should now cōsecrate by another power and vertue, than Christ Iesus did.

Durandus,
read the 16
chap. of the
second part

Contrary to this, Comestor is of opinion, That Christe consecrated with the same woordes, but that he did first whisper them out secretly betweene the teeth, and so changed the bread into his body, and the wine into his bloud: which being doone, he spake the same wordes alowde too his Apostles.

Comestor.

Nowe let see what good Warte you can brewe of this, and ioyne all these wise heades togeather, to try which of them is the wisest of all, and who hath shot downe the Dopingaye, Truly, for my parte I beleue neuer a one of them all. For the Catholique Doctors of our time haue bene forced nowe
againe

Bishop Gardiner of
Winchester.

againe afreshe to fetch out of a corner,
other newe, and vengeance wise fetches
and strange trikes wherewith to main-
teine the matter & make it good against
these Heretikes: and yet are not at this
present agreed amongst themselves: nei-
ther can they tel wherupon to settle and
ground themselves. For y good Gardiner
(a Goliath amongst the Catholikes) did
set forth a great booke vpon this matter
and hath found out many quicke wittie
reasons, saying, That our Lorde, when hee
spake these wordes did meane a thing which
is not to be found: and hee doeth name it,
Individuum Vagum, that is to say, A litle
incomprehensible winde, or moth, which flie-
th hence away in the ayre. In summe it is e-
uen as much as a litle nothing, hanging by a
small silke threed. And then he saith fur-
ther, That this worde *Hoc*, must bee vnder-
stoode of suche an *Individuum Vagum*, or
flying moth.

I beleue verily, that he hath drawne
this out of Democritus well, who sayth:
That trueth lay buried in a deepe hole:
and so in the meane space doth teach for
a veritie, That there are many litle wa-
uering things, alwayes shaking and fly-
ing

ing in the ayze, which hee doeth call in
 Greeke Atomi, signifying Indiuiduum or
 Insecabile, in Latine. And of these sying
 or wilde besekens shoulde the world, by
 operation of it selfe, be made and brought
 together. Which fantasie that god man
 Epicurus, and all Epicurists haue likewise
 followed, and stoutly defended. And euē
 so will our Gardiner likewise maintaine,
 that this holy bread god should be made
 of an Indiuiduum Vagum, and that Christ
 knowe well to speake of that matter: al-
 though the bakers might very well pro-
 test against that, & say, that they haue
 made it of good wheate meale: yea, of
 the finest wheate flower with dogges
 grease, and not of a wilde beseken, which
 is no where to be found. But Ioannes de
 Louanio, that worthy and profound lear-
 ned Magister noster, who hath so long car-
 ried the wisdom of Louen in his head,
 that in the end his braine did ware fee-
 ble, and hee starke mad, that man in his
 booke which he did write vpon this mat-
 ter, saith. That heerein chanced a greate
 myracle, to wit, that the breade is no
 more bread: but that there doth remain
 onely the qualities of the bread hanging
 in

Gods bread
 is made of
 an Indiuidu-
 um vagum
 or wilde vese-
 ken.

In the ayre without ground or bottome,
as if a Cow shoulde hang vpon a Cheris
tree: & that yet likewise there remaines
amongest these qualities a perfite sub-
stance of Bread: so that it is still bread,
and yet notwithstanding it is no bread,

In summe, you shall finde as many
peares as plummes. Pea, is no: and so
is pea. Chickens eate hay, & with them
horse turdes, and good swete figges are
all one.

There are many both high and lowe
speculations, amongst our Doctors,
who yet trauell continually (like Asses)
to vndoe this knot, and yet cannot bring
it to passe: For the deeper they wade in
the matter, the more they are wrapped
and entangled therein. For they per-
ceiue very well, that it will not come to
any good perfection, so that the Bread
shoulde become the very body of Christ:
for that then it must needes folow, That
the bread died for vs, and that a dead and
liuelesse creature should be our God and
Saviour: and yet would they very faine
bring the matter to passe, so that they
woulde seeme to sticke to the worde of
God: and yet for al that, maintaine & by-
hold

hold their transubstantiation also. They doe well consider, that they cannot iustifie the wordes, vnlesse they doe expound them sacramentally, and figuratiuely as the Heretikes doe, who make no greate matter of vengeance wittie questions: But our Doctours and faithfull Catholikes will neuer come to that baite, they will rather spend both hide and hayre, than they will recant & giue ouer their opinion: yea, it were also an eternall slander for our deare mother the holy Church, and a meane whereby she should susteine to great damage. For Transubstantiation is the very best fishpond & shambles y^e belongeth to her kitchen: & therefore will she defend that with tooth & nayle, and in no wise suffer it to be plucked out of her hands. Wherefore it is no maruell, that our Doctours had rather iment new myzacles one vpon another, & make newe & strange glosses neuer heard of before: yea, turne all topsie turnie, neither touching y^e heauen, nor the earth, & bzaule & chide one against another like whores, knaues, & cutpursses, than they would consent & agree too doe such a spitefull displeasure to their
entirely

These ques-
tions you
shal haue in
the writers
of the Sen-
ences vpon
the first & 2
cap. of the
12 dist. and
vpon the 13
dist. in the 4
booke of the
Sentences.

Whether a
rat or a
mouse doe
eate the bo-
dy of Christ

entirely beloued mother the holy church
of Rome, as to ioyne with the Heretiks,
her mortal enemies, to fetch out of Paul
or out of y^e old Fathers, a Sacramentall
exposition, and thereby to doe iniurie to y^e
worthy Transubstantiation. They are
yet besides this, in great difference and
dissention about many questions depe-
nding vpon the same matter: for they can-
not conceiue whereupon the qualities
of the bread are founded or grounded,
considering that it is no more bread: and
then, that it cannot be said, that the bo-
dy of Christe it selfe shoulde bee rounde
white, sauour and weigh as bread: then
whether this weight, this roundnesse,
and this colour remaine hanging in the
ayre without any prop, or that they are
cleane consumed, or where they remaine?
Item, when the offertory or Masse is bro-
ken, what is there broken, whether the
accidents & substance of y^e bread, or y^e very
body of Christ it selfe: Item, whether this
transubstantiated body is so quickly gone,
when there commeth a Mouse or a Rat,
to gnaw vpon it, or when Mothes or
Wormes doe breede in it, Thereof
they dispute a pace, whether the sub-
stance

face of the bread doth then, wth his acci-
dentes & qualities get him home againe,
or that the rats or mice doe gnaw vpon
nothing else, but onely vpon the acci-
dentes and qualities, without touching
the bread. It is very true that the master
of the Sentences, did leane of this point
very slenderly. For these are his words:

Verily it may well be said, that vnreaso-
nable beastes doe not eate the body of
Christ, although it seemeth they doe so: but
then, what is it that the Mouse taketh, or
what is it that she eateth? That doeth God
know.

In the boke
of Senten-
ces the 1.
Cap. dist. 17.

Yet notwithstanding, those other doc-
tors which haue written vpon the booke
of Sentences are not therewithal satisfi-
ed, but will yet haue a further cōsideratiō
of the matter: especially considering, that
the glosse of Henricus de Virmaria, writ-
ten vpon that text, sayeth thus: That the
mouth of a Mouse is not so vncleane, as the
mouth of a Sinner. And all they general-
ly do teach, that the sinners doe without
doubt eate the very body of Christ. Ergo
Potlid.

A Mouse &
a sinner in
the 1. cap. of
the 9. dist.
in the 4.
book of the
Sentences.

Now besides this, yet can they not
agree amōgst themselves to know whe-
ther

ther all the words which they of them-
selues haue added, which are not written
by the Euangelistes, doe serue necessari-
ly to the Transubstantiation, or no? For
Thomas de Aquino, will stoutly defende,
That they are most necessary therunto, &
that without them the Tart cannot be
well baked. Now against this Bonauen-
tura, and maister Henricus de Gandauo,
with diuers other writing vpon the 4.
Booke of the Sentences, say that these
words serue onely to beautifie and set
forth the other for comelines sake: but it
is needefulle for Scotus to write his opi-
nion: considering that it cannot bee cer-
tainely knowen, whether they be very
needfull or no. And yet notwithstanding,
he doth conclude that the Priest is bound
to say them, neither more nor lesse, then
as if they were most necessary to the fra-
ming or making of the Transubstantia-
tion. And Guido de monte Rocherii, doth
flatly confesse, that hee knowes not
what to say to the matter.

Wine with
water tran-
substantiated

When further they are in contention,
whether y^e water which they doe mingle
with the wine in y^e Chalice, is first chan-
ged into wine, and after that into blood:

so that there should be two transubstantiations at once: Or that it is incontinent and by and by turned into blood, as wel as the wine: And if it become blood, as appeareth it shoulde, by the example of the two Colleps, of whom I spake before, by what power that can be so, seeing Christe did not meddle with any water, no: the Euangelistes doe not write any thing therof: And then, if the Prieste shoulde put more water into it, than wine, (which they doe not gladly, or willingly:) whether then the Transubstantiation shoulde take full effect, or that it woulde stay, for doubte of doubting in the water?

Item, if by chaunce, after that the wine be consecrated & turned into blood, one should put into the Chalice as much wine more, whether then the first wine should be no more blood, but become wine againe: or that it shoulde be blood and wine mingled together: either that it shoulde altogether be turned into blood: Item whether a Prieste may say and serue Masse with vinegre, or veruice, or with must, or whether for neede to beer: and whether that the beer (after the fine

This question you shall haue in the writers of the Sentences, in the 5. chap. the 11 dist. in the 4 booke.

Looke in
the booke
called *En-
cheridion iu
cerdosum*, sa
the 3. chap.
*De sacramen
to Enchar.*

words spoken, and all parts of the transubstantiation wel plaied) could doe his office as well as the wine, and leape suddenly out of one substance into another? Item, if there were xiii. or xiiii. Offertories. Orbes, or singing Cakes. laide vpon the altar, and that the Priest could tel no better then my maide, and so told but twelue, and vpon that intent, doe pronounce the five wordes, thinking that there were but twelue: then whether all the thirteene shoulde be consecrated and transubstantiated: considering that the intent and meaning of the priest is wholly necessary to the transubstantiation: or that neuer one of them shoulde be transubstantiated, considering that the one hath as much vantage as the other, and not any one of the more base or bassarde then an other, seeing that they all did heare and vnderstand the words of the Transubstantiation indifferently, one as well as an other.

There are yet (besides these) many other like difficulties, sufficient to make deuout Catholike men to doubt, touching this foresaid article of transubstantiation: so (I assure you) they trouble the heads
even

euen of our maisters of Louen, and are
 oftentimes occasiō that they must drinke
 two or threer quartes of wine the more,
 and sometimes be so drunk, that they fall
 from the bench, and catch a red nose: yea,
 and sometime that they dispute the haire
 from their heads, through the great zeale
 wherew they are warmed, wherby they
 often fall into drunken diseases, & some-
 time into Plurisies, whereof diuers
 times they die: & so the Church of Rome
 both faile of her best pillars. And yet for
 al this, as concerning the highest & most
 principal article of Transubstantiation,
 they all daunce after one pipe, and agree
 aswel in one, as Herode and Pilate. And
 as touching the rest, they remit that to
 God, to take care for: for after, that they
 haue brought forth many cūning tricks,
 and deepe wittie speculations, and brau-
 led about those a long time, and in V-
 tramsque partem, that is to say, pro & con-
 tra, to and fro, haue reasoned on both sides
 very Magistraliter, that is, Maisterly in
 deed: In the end they make this cōclusiō:
Sed quomodo hoc sit, nescio, Deus scit:
 that is, I cannot tell what to saye to the
 matter, I cannot conceiue howe that may

In the 4.
 book of the
 sentēces in
 the before
 named dist.

Whether, a
prieſt being
half drunke
and in a
dream, can
make the
body of
Chriſt, &c.

come to paſſe, God knoweth all : And yet
not withſtanding, they doe alway con-
clude this to bee an article of the faith,
whereof no man muſt doubt. For our
deare mother the holy church wil haue it
ſo. And yet in the mean ſpace, for the bet-
ter ſtay of deuout conſciences, and ſome-
thing to eſtabliſh theſe great doubts, they
haue ioyntly found out a new practiſe to
prope vp their generall building of tran-
ſubſtantiation, to wit, firſt a great beeme
which they call Concomitantiz: and then
a long rib, called, The ſtedfaſt intention of
the holy Church : wherewith they doe ſo
ſtrongly prop vp this building, that not
only Chriſtes body, but the whole Gods
head may ſtand vpon it without falling.
And if it were ſo, that y^e prieſt did dreme
and had no regard to his Maſſe: yet haue
they a remedie for that. For the good in-
tent of the holy Church is ſo ſure, & vn-
remoneable, that the intent of the prieſt
is not greatly to be accounted of, but may
wel enough go walke abroad, & ſee if there
be any good cheare toward, and that his
maid keepe good rule at home, which is a
iolly matter. For other wiſe, if the prieſt
were yet halfe drunk with good cher the
Euen

Euē before, or that his maide had cha-
 fed him, or y^e but only a fly did come & sit
 vpon his nose, he might perhaps thereby
 forget his good intent, euē as hee was
 speaking the holy wordes, & then should
 not y^e bread become a God: which were a
 perillous matter. For the simple people
 should then pray to a peece of breade, in
 place of their God and creato^r. Therfore
 cometh the holy church now in for a help
 and doth set forth for a perfite article of
 our faith, that it is like wise sufficient for
 euery one to beleue whatsoeuer y^e church
 beleuees, although they know not what
 it is. And again it is sufficient y^e the holy
 church haue generally a perfect determi-
 nation, y^e wher soeuer Masse is don, there
 is the bread changed into God, although
 it were so that y^e priest did only thinke vpon
 his maid, or on his kitchen. In summe
 there is not a hole but the hellish church
 hath a pig to stop it withal, she can turne
 euery thing to the best: so that there is
 no more difficultie. And if the Doctors
 and Licentiates, do chide & ball among
 themselves, that makes no great mat-
 ter: we ought to commit all these weigh-
 ty causes, to the iudgement of the holy

*Guido de mō-
 te Rocherii,*

Catholike Church, and must simply
and iointly beleue, that as soone as the
five wordes are spoken, that which the
Priest hath in his hands, is turued into
God, let it then be what it wil, either be-
ry bread, or the accidents of bread, or an
Individuum vagum, that is, a wild beseker
That is no matter at al to vs, it is suffi-
cient that we know it is our God, which
we must pray vnto in the masse. For the
texte is playne: This is my body, there
needes no glosse vpon it. And although it
be so, that all the Doctours of Louen, of
Paris, & of Colen, cannot vnderstand it: yet
it is sufficient for vs, that we haue fetcht
our transubstantiation out of it, and set it
forth irreuocably. Although we haue yet
many mo other plaine textes, wherby to
defend it: which are very plentifully set
forth by the worshipfull Eckius, and other
worthy pillars of the holy Catholike
church: as specially that which is writte
in Ieremy, That when the vngodly Iewish
Priestles and false Prophetes went about to
bring Ieremie to death, because hee did
earnestly condemne their vngodlinesse, they
sayde thus one to an other: Let vs marre
his breade with weeds, or let vs destroy the
fruit

fruite together with the tree, and roote him
 out of the kingdome of the living. For this
 noive hath our deare Mother the holie
 Churche turned for the best vnto our
 masse priests, as though they had holden
 this Councel together, and saide: Mira- *Ier. 11, 12*
 mus lignum in panem eius, that is to say,
 Let vs cast wood into his bread, understan-
 ding thereby, that they will counterfeit
 (in their masse) the passion and death of
 Iesu Chziste, who suffered vpon
 the Crosse with a peece of bread. And to
 this ende doe they cause these wordes to
 be song yeerely in the passion: whereup-
 on the hath resolutely concluded, That
 the bread is changed into the verie body
 of Christ Iesus: as is to bee scene in the
 foresaide booke of Eckius, & of other stout
 Champions of the Romish Church. Yea,
 and likewise to proue that this transub-
 stantiation is neyther so wonderful, nor
 vnnaturall, as the Heretikes exclaime,
 that doth Eckius teach out of the Scrip-
 ture, where the Diuell saide to Christ: If
 thou be the sonne of God commaunde that *Mar. 4, 3.*
 these stones be made bread. Consider now,
 is not that a playne declaration, where-
 to no answere is to bee made: And by
 this

The diuel
did masse in
the wilder-
nesse.

*Massah is
Missa.*

this it is well to be thought, that the di-
uell woulde gladly haue had a Masse in
the wilderness, but onely that it coulo
not be for lacke of bread. And this may
possibly be the cause, wherefore our mo-
ther the holy church doth (vpon al the al-
tars, & in al the bookes, where this storie
is in hand and dealt withal) cloth the di-
uel in a friers cowle, to the end me may
know, y he was an holy Heremit, or an
Anker, which did very deuoutly say
Masse in the wilderness, and therefore
doth looke out so Masselike. But when he
saw he did lacke bread, then he sought &
made meanes to our Lorde, to see if hee
woulde erect a new transubstantiation.
And now, because this temptation of the
Diuell is in the Hebrew tongue called
Massah (as is before rehearsed) therefore it
is not to be thought unlike, y our masse
hath thereof borrowed her name. For as
Satan said: Command that these stones be
made bread: so say the Priestes in their
masse: Command that this bread be made
a body or flesh:

Wherin the Priestes are something
more likerish, than their master was: for
that they wil not be contented with dry
bread

bread: but that hath his understanding
& meaning. Howbeit thus much it is in
effect, That our deare Mother the holy
church hath out of this Massah, or tempta-
tion of the diuel, very strongly establi-
shed her Transubstantiation,

The vi Chapter.

*Establishing the sufficiency of the sacrament
under the substance of bread alone.*

WE haue therefore set forth, that
the holy Church of Rome hath
directly against the commaundement of
Christ, against the vse of the Apostles, &
against the long continued custome and
maner of the primitiue Church coman-
ded, That the lay people should not re-
ceiue the Sacrament of the Lords sup-
per, but vnder one kind onely, to wit, of
the bread: as it is plainly set forth in the
decree at y^e council of Constance, here be-
fore declared. But now because it shall
not seeme that shee hath much a doe to
wrest a text or twaine of the Scripture,
and to bring them in to serue her turne,
she doth therfore alleadge here manifest
texts, wherewith she doth set all things
nete, fine, and in perfect frame,

2. booke.

The Bee hiue

This worde being thus alledged by *Eckius* in his manuell in the 6. chap. of *Iohn* & al whatsoeuer is between both of the drinking of his blood, he hath left in the penne.

Iohn 15, 1, 5.

Luke 24, 30,
31.

To begin withal, it is written in the 6. of *Iohn*, This is that bread which cometh from heauen, that he which eateth thereof shoulde not dye. I am that liuing bread which came downe from Heauen : if anie man eate of this bread, hee shall liue for euer. And the bread that I will giue, is my fleshe, which I will giue for the life of the world, &c.

Note here, now we both hee meddle but with the bread (sayeth *Eckius*) Ergo the Laie people neede not the Wine. That sounds as well, as if a man should make this argument : *Christ* saith in the 15 of *Iohn*, I am the true Vine, you are the branches, &c. Heare hee speakes onely of the vine, and not of the bread : Ergo the Lay people neede not receiue the Sacrament vnder the substance of bread, but onely vnder the substance of a vine. Is not that very wel reasoned, too catche the Heretikes in a trap? After that we read, that *Christ* was knowen in Emaus vnto two of his disciples, by breaking of bread: and there is not one word of drinkeing : Ergo the Laie people may not drinke out of the Chalice. And if any man thinke that *Christ* shoulde not there haue ministred

a sa

sacrament (as the Heretikes will say) that it is a lye: for our deare mother the holy church hath determined otherwise, declaring that hee did minister the Sacrament two times, once at Hierusalem, for the Priestes, at his last supper: and another time at Emaus, for the Lay people, after his resurrection. And although it is certaine, That these two disciples were Cardinals, and not Laie men, as Eckius indeed both finely maintaine in a certaine place: yet what is that too the purpose? Did you neuer see Cardinals that were no priests? That is no newes. There are now a daies y are but young children, & newly crept out of the shelles. And when all this is saide, there is no where witten, that these two disciples had shauen crownes, or the priestly character or cognisance: Ergo then must they needs be Lay people. Now thirdly, we pray thus in the Pater noster, Giue vs this day our daily bread, & we do not speake of any wine: wherfore then should the Laie people desire to drinke wine in the communion? And although y priests theselues sing the same words in their masse, & yet notwithstanding are not content with dry

bread:

In his *manu-
el* or *En-
cheridion* to
coram *cor-
muniu*,
in the cap.
of Cardi-
nals, there
he saith
that 27. of
Christs dis-
ciples were
al cardinals

Look in the
foresaid
booke of *Ec-
cli*, & vpon
other Catho-
likes which
doe found
vpon this
argument.

bread: that cannot serue the turne. For
 the priestes must needes haue some pre-
 rogatiue, because they are the beloued
 children of our mother the holy Church.
 Fourthly, Luke in the Actes of the Apo-
 stles writeth: That those which beleueed,
 continued in the Apostles doctrine & fellow-
 ship, and in breaking of bread, and in pray-
 er: which straightway after he setteth
 out more amply, saying: And sold they
 possessions and goods and parted them to all
 men, as euery man had neede. And they con-
 tinued daily with one accorde in the temple,
 and brake bread in euery house, and did eate
 theyr meate together with gladnesse and sin-
 gleness of heart, praying God. Out of this
 both our deare mother the holy church con-
 clude, that the cup ought not to be mini-
 stred vnto the Lay people in the supper
 of the Lord, because y here is no mentio-
 made of wine, but onely of Bread. For
 although in many other places of holy
 Scripture, all kinds of meates & drinkes
 are vnderstood vnder the name of bread
 and eating: yet that cannot take place
 here, considering that our deare Mother
 the holy Church hath otherwise inter-
 preted the same. And Paul hath directly
 written

Written. That all men should esteeme the
 Apostles and Preachers as Ministers of Christ
 and disposers of the secrets of God. For out
 of this doth our deare mother the holy
 church teach, That the Priests are to be
 resembled to God, and are mediatoꝛs be-
 tween God and the people, & so by this
 meanes may freely chāge oꝛ alter the sa-
 craments, as they shal think good. Is not
 this a subtile & double dealing with the
 scripture? Wherefoze then doe these Pe-
 retikes say, that we haue no Scriptures
 wherwth to defend this our doing, wheras
 we bring in sacks full of scripture, as all
 men may see.

1 Cor. 4. 8,

This is set
 forth by
 brother Bar-
 nard of
 Luxeburgh,
 to this end,
 with the ar-
 guments
 following in
 the register
 of Heretiks,
 12. part of
 the 4. book.

And the, touching that they wil beate
 vs wth our owne rodde, saying, That the
 Church her selfe hath alwaies done o-
 therwise as may appeare out of the
 auncient Fathers, Councelles, and Ca-
 nons, we care not a point for that: we
 hang that on the Hatch: For all that is
 past and gone, the world is now in an
 other state than it was then. For in those
 daies they were for the most part al rea-
 dy to shedde theyꝛ blood for the Christia
 belief. And for that cause did they drinke
 the bloode of Christe, as the Catholike

This is writ-
 ten by the
 foresaid
 Barnard
 Professor
 of diuinitie
 in the same
 place be-
 fore writte.

Doctoꝛs

Cyprianus in
his 3. Epi. &
2. book writ
ten to Ce-
cilius.

Psal. 72. 1.

Dist. 4. quest.

2.

Doctours haue written, according to
the doctrine of Cyprianus, saying howe
can they shed their owne blood for Christs
sake, if they doe not drinke of Christs blood?
But now there is no more tidings of
those matters: for the holy Church of
Rome wil not lose one drop of her blood:
considering that she hath ynough to doe
for the defence of the holy Catholik faith
to shed the blood of the Lutherans and Cal-
uinists, like water in the Streets. And
therefore it is not any more needful that
the Laie people shoulde drinke the blood
of Christe out of the Chalice vnder the
substance of wine. They can digest it wel
ynough rawe, as it was shed out of the
bodie of Christ Iesus: yet for all that, the
Priests haue this advantage, that they
may drinke the blode of Christe both
waies. And yet is not the blood of Christ
in the Sacrament, taken quite away
from the Laie people. For when they
doe eate the whole bodie, with fleshe
and bones, it is certaine, that they get
in the blood withall. For the before na-
med Bonauentura doeth make mention
of a certaine myracle, of one which
woulde not beleue that there was any
blood

blood in the holy Alt, or singing bread, be-
 sed in the holy masse, and today only there
 came blood running out. And likewise Alex-
 ander de Alesboeth declare that vppon a
 time when the people would haue recei-
 ued the sacrament vnder both kinds, ther
 was suddenly before them a platter full of
 blood, wherof the good deuout people be-
 ying meruellously abashed, were glad to
 content themselves to the one. And y the
 blood (vndoubtedly) is with the body, we
 haue here before by many other miracles
 declared, sufficiently proued. Therefore
 haue the Late people no occasion to com-
 plain, as though the blood of Christ were
 denied them: for then the Priests them-
 selues are content with one kind, on the
 good Friday next after the Ayre Thurstes
 day, wher they haue had their sops in good
 Bastard or Romain. For then the next
 day, being good Friday, they sing a dry
 masse, & keepe a House banquet, as wel
 as the lay people doe at Easter. Before
 time likewise, in the Jewishe Church
 the Late people had no part of the drinke
 offerings, but the Priestes onely. For
 although that Chrysostome sayeth, tou-
 ching this matter, that this is now chaun-

*Eclian in his
 Manuel or
 Encheiridion
 lacorum.*

*Eclian Scap-
 nardus in
 the places
 before spo-
 ken of and
 named.
 A dry masse
 on good
 Friday.
 In the 28.
 Homily or
 sermon vp-
 on the 2. E-
 pist. to the
 Corinthis*

Chrysol.

ged, and that in this Sacrament the Lay people muste enioy the like meate and drinke as the Priestes doe, so as now the one hath no more advantage then the other, as they had in the olde Lawe: yet cannot the saying of Chrysostome any thing serue in this place. For against Chrysostome will we set brother Barnard of Luxenburgh, professor in Theologie, and Iohn Eckius with all other good Catholike writers of our time, who haue other wise written and determined of this matter. And as touching which the Huguenotes doe alledge out of Paul, yea, out of Iesu Christ himselfe, saying, That Paul did command all christen people to doe according as Christ had ordeined, and as Christ had said: Drinke al of this: We doe answere too that, that this was onely a simple permission, and not a speciall commaundement: as he saith in another place: Destroy this temple, and I will builde it vp againe within three daies: for that is no commaundement, but onely a permission, as if he saide: If it be so indeede, that you will destroy this temple of my body, I wil not forbid you, but I will builde him vp againe. &c. In like maner both our mother the holy Church say, that these wordes, Drinke

you

This is the
answere of
the before
written Bay-
wards
brought vp-
on this
place.

you all of this : And, As often as you drinke this, you shall declare the death of the Lorde : Those words are thus to be understood, as though hee had saide : I doe not will you Laye people to doe so, but the Priestes onely : notwithstanding, if you will doe it, and that the Priestes are contented withall, I will not then be against it. Thus you see the game is wonne. Nowe let vs to another matter, tending to the like end.

The vii. Chapter.

Which doth treat of full satisfaction for sins, of the deserts of good workers, also of the merits, of Christs passion, & of iustification : of the difference betwene mortal sinnes and venial sins : & of the assured hope of salvation,

Now, seeing that we haue sufficient-
ly spoken of the holye Masse, ^{Of meares and iustifi-} and cation.
the Sacrament of the Alter, & that our
mother the holy Church of Rome doth
moreouer teach and set forth for an ar-
ticle of the faith, That we by desart bea-
ring a Masse, and receiuing the Sacra-
ment, may make full amends for our of-
fences & sufficiently satisfie for our sins :
therefore it is nowe very necessarie,
Q. 2. that

that we something treat of satisfaction
for sinnes, & of deserving by good works,
the rather, because the Heretiks do with
their Scripture so trouble vs, touching
this point, as they turne both the spit &
the rost meate into the ashes: in so much
that we shall lose both the sheep and the
fleece, if we suffer this to bee so plucked
from vs. And therefore it is necessary to
put al good Catholike children in remem
brance, that in no wise they doe giue any
eare to the heretikes, touching this point
for feare least thereby they shoulde be
brought out of the right way, & so by re
ceiuing their godly reasons & multitude
of scriptures, be perswaded frō their due
obedience to the holy Church of Rome.
And to the end that euery man should be
warned and not by negligence suddenly
taken in a trappe, therefore shal I set out
(something more at large) their meaning
touching this point, so the end that euery
one may see, whether our deare mother
the holy Church haue not iust occasion
to bitterly to curse and banish their doc
trine.

Then, to begin withall, they do take
vpon them to defend and maintaine by
Scrip.

Scripture, That all finnes are deadly and All finnes are mortall, because that sinne is the breaking of deadly finnes.
 Gods commaundementes, as Saint John 1. John 3. 4.
 saith: And That whosoever doeth not ob-
 serve all, whatsoever GOD hath commaun-
 ded in his Lawe, is accursed. For S. James
 doth witnesse, That whosoever transgresseth
 in one point of the Lawe, is guiltie in the
 whole: considering that the same GOD
 which commanded the one, did also com-
 mand the other. Insomuch that all those
 which commit sinne, are through sinne
 alienated and enstranged from the life
 which is onely to be had at the hand of
 God, and so must fall intoo the hand of
 death, seeing that The recompense of sinne
 is death, according to the saying of Saint
 Paule, whereby all men (without any
 exception) which are vnder sinne, are
 likewise vnder the bondage of eternal ma-
 lediction, death, and damnation: conside-
 ring that al have sinned & are fallē away
 from that life which is of God, into his
 wrath, and doe thereby become (if the
 speciall mercy of God were not) the chil-
 dren of wrath, or cursing, & of death: yea
 and iustly may bee called the very ene-
 mies of God. Out of this they conclude,

Deut. 27. 16.

Gal. 2. 10.

James 1. 10.

Ephs. 4. 18.

Col. 1. 21.

Rom. 5. 12.

2 Cor. 15. 56.

Rom. 6. 23.

Rom. 3. 8, 9, 10.

11, 12, 13.

Rom. 5. 2

Gal. 3. 21.

Ephs. 2. 3.

Gal. 1. 3.

Ephs. 1. 5.

Col. 1. 21.

Rom. 10, 13
 Ephe. 5, 16
 Rom. 3, 18.
 Iohn 1, 29
 1. Pet. 1, 19
 Esay 53, 5
 1. Pet. 2, 24
 Esay 53, 4
 5, 6, 7
 Gal. 4, 4,
 Gal. 3, 1, 7
 1. Cor. 5, 21
 Actes 2, 24
 1. Pet. 3, 18
 Col. 1, 15, 16
 Iohn 1, 1, 2
 Iohn 1, 4
 Iohn 3, 15, 16
 18, 36, 4, 14
 5, 24, 6, 35, 40
 7, 38
 Rom. 3, 22,
 26, 28, 30, 4,
 5, 14, 5, 13
 Gal. 2, 16, 17
 20, 3 throu-
 ly 5, 6
 Phil 3, 9
 Col. 1, 12, 23
 Rom. 3, 24
 Ephe. 2, 8, 9
 Rom. 4, 4
 Tim. 1, 9
 Tit. 3, 5

That in the wide worlde there is no
 meane, nor counsell to be founde for the
 payment & accomplishment of our satis-
 faction, but that al must be discharged to
 the vttermoste farthing: which is as
 much to say, that all people are vnder y
 eternall wraath, curse, and damnation of
 God, considering that the sentence of
 God being once pronounced, must endure
 for ever: and a man being dead, and once
 taken away from life, can neuer restore
 himselfe agayne too life. And thus (say
 they) there is no more to be sayd, but all
 flesh are debtors vnto God. But hereby
 is the mercy of God made manifest, that
 the punishment of our sinnes, is layde
 vpon our Sauour Iesus Christ, the vn-
 spotted lambe of God: that he hath suffe-
 red for vs, & taken vpon him our sinnes:
 that hee, being become man, and hauing
 put on our nature, hath borne the burden
 of this curse, this wraath of G D D, this
 death, and this hell and damnation, and
 through his diuine and eternall power
 (for that he also was the onely Sonne of
 God, yea euen God himselfe, and the ve-
 ry authoꝝ and wellspring of eternall life)
 hath overcome and clearly taken away

the

the same, and hath freely, and without
deserte, by his more mercy, given unto
all those which doe saythfully beleue
in him, life and iustification. Insomuch
that they notue, in the Person of Iesus
Christe, as Partakers of his Bodie,
boldely appeare before the Diuine Ma-
iestie of G D D beeing assured, that
G D D is theyr god, mercifull, and
moste louing Father: and doeth no
more charge them with the burden of
theyr sinnes, but most mercifully for-
giueth them theyr olde and odde debtes,
and pardoneth them of the punishment
which they haue deserued, not through
any of their good woorkes, merites, or de-
sertes, but through the power of the me-
rites and desertes of our Saviour Iesus
Christe, who hath made restitution for
that which he neuer had: & hath not only
taken vpon him to discharge our debtes,
but also to suffer our punishment, & hath
borne the same wholly in his owne per-
son: so that he is iustly called, Our roun-
some, Our Pastour, Our pledge, Our full sa-
tisfaction, and the costly price of our Sal-
uation, without whom there is no sal-
uation or ransome, nor redemption in

Eph. 3, 12.

Rom. 5, 1, 8, 11.

32, 33, 34.

Heb. 10, 22

Rom. 2, 16

Gal. 4, 6, 7

1. Iohn 4, 19

Esay 49, 15

Rom. 4, 7, 8

2. Cor. 5, 19

Rom. 3, 25.

4, 7

Luke 1, 77

Col. 1, 14

Heb. 8, 12

Esay 43, 25

Ezec. 39, 12

Psal. 103, 12

Esay 43, 23

Ezec. 3, 6, 12

Ier. 31, 34

1. Iohn 2, 2

2. Pet. 1, 19

Psal. 99, 5

Esay 53, 5

1. Tim. 2, 5

1. Iohn 2, 2

1. Cor. 6, 20

Rom. 1, 33

Aptes 4, 32

Col. 2, 10

the world. And therefore say they, That
 whosoever wil begin to account or recko
 with God a new, and make satisfaction
 or paiment vnto him, whether in whole
 or in part, of that which they are indeb
 ted vnto him, those are wholly quite of
 Gods mercie, and bind themselves soule
 and body to the full obseruing of the law,
 and do clearly take away & renounce (as
 much as apperteineth vnto them) the
 merits of Christ: notwithstanding that (by
 the iust iudgement of God) sinne is so ab
 horunable, that it cannot by any menes
 be recompensed, or fully satisfied, but only
 by eternall death & damnation, or els by
 the sweete and most precious offering of
 the bodie and blood of Iesus Christe,
 which is (before GOD the Father)
 a sufficient Satisfaction and remission
 for the sinnes of all those that haue
 theyr full trust and confidence there,
 in. And also they doe acknowledge,
 That GOD doeth in the meane space
 correcte his childezen in this worlde, and
 pꝛoueth their faith by many and diuerse
 troubles, crosses, and afflictions: partly,
 for that they shall learne to knowe very
 well

Gal. 5, 2, 3, 4.

Rom. 8, 55

Hebr. 9, 24,
and 10, 12.

1. Pet. 1, 7.

1. Pet. 5, 6,
and 4, 12.

Heb. 12, 5, 6, 7

Psa. 30, 7, 8.

very wel their misery and calamity, and
 thereby bee prouoked the rather speedily
 to flee to his mercy for succour: partly,
 that thereby they may become like vnto
 their maister and heade Chyffe Iesus:
 and with him dye from sinne, and
 rise vpp in newnesse of life, and here,
 after liue and raigne with him eternal-
 ly: but they will in no wise consente,
 that these troubles, crosse, & afflictions,
 should serue any thing for satisfaction or
 remission of sinnes; no not so much as
 for the least thing that can bee thought
 vpon. And likewise they clearely dissent
 and disagree from vs, saying: That all
 the good workes that any man can do,
 during all his life, can not serue him to
 any purpose for the remission of the least
 sinne that euer hee committed: conside-
 ring that all men (without exception)
 are of mere dutie bound to obey God,
 to loue him with all their heartes, with
 all their might, with all theyr power, in
 body & soule, with thanks, and in al that
 lyeth in them: & to loue their neighbours
 as themselves, in such maner, as though
 they had accomplished all this (which
 is impossible for any man to do, so that

1. Cor. 13. 3.

Rom. 5. 3. 4.

Hebr. 12. 2.

Col. 1. 24.

Rom. 8. 17. 28.

1. Tim. 1. 8.

Mat. 22. 23.

Mat. 12. 28.

Gal. 3. 10.

1. Cor. 9. 46.

Rom. 3. 9. 10.

1. Tim. 2. 1.

we

Rom. 5. 12, 17

19.

Luke 17. 10

Rom. 8. 7

Gal. 6. 5, 8, 21

John 3. 6

Rom. 4. 11, 6

Phil. 3. 7, 8

Gal. 1. 5, 16

Rom. 11. 6

Gal. 2. 16, 3

11. 12

Rom. 10. 5

Esa. 1. 12, 58

we are dead in Adam, and that all the thoughts of mans heart, and all the conceits of his mind are mere mischief and malice against God, even from the beginning) in so much that they should yet remaine unprofitable servants, and should haue don no more then they of very duty were bound to do: So farre doth it differ that they should be able thereby to satisfie God, & make amends for any such offences, as they heretofore haue committed. For if they should come in reckoning by woorkes, then we must make a perfect reckoning, & not half a reckoning (say they:) other wise woorkes were no woorkes: but contrariwise, when men do seek for mercie, & not for iustice, then must they (with Paul, forsake all their woorkes, all their righteousness, their holines, and al whatsoever they haue done, and account the same as nothing too obtayne iustification by faith, through Gods mercy: for other wise mercie were no mercy. And after this, they proceede on further, and conclude in this foine and manner:

Now seeing God wil not accept any iustification by those woorkes which hee him selfe commanded in his lawe, how much lesse will he

he accept these works which other men haue deuised, and fetched out of their own heades, which he neuer commanded? As, to hearing of Masse, to runne from one Church to another, too trudge from one altar too another, too goe on Pilgrimage, to weare haire-cloth, to whippe them selues, to pull a Fryers hoode over their heade, too make vowes, which Cod neuer allowed, with such other like woordes whiche the holye Church doeth esteeme for very meritorious, and calleth them *Opera supererogationis*. What is to say, Superfluous woorkes, for that God neuer commaunded them: and therefore men may heereby doe more then they are of dutie bounde to doe. These (say they) shall not onely be vnacceptable before God for good payment, but shall rather bee esteemed for false coyne: yea, bee imputed for very slaundering and blaspheming of God, and for a flat forsaking and dispising of the shedding of the bloud of Iesus Christ.

Ier., 7, 12, 13
14, 9, 13, 14,
10, 8, 18, 22

Workes of
the Catho-
likes.

Esa 1, 15 as
before.

¶ What a matter is this? ¶ helpe blessed Lady of the seuen Dkes: Helpe Saint Letwen, S. Rembold, S. James of Compostel, with all your scallop shels, and pilgrims staues: help all you swete men and women Saynates, whose relikes

relikes are deuoutly prayed vnto by our
deare mother. How can it be that thes
should be so ouerseene? shoulde then all
good Catholikes haue hitherto reckoned,
and still doe reckon without their hoste?
shoulde our forefathers haue deserved
none otherwise by building Cloysters,
Abbyes, trentalls, Masses, and such like
 deuotions? should all that be lost? No,
I desie that. We will rather forsake the
whole Scripture, Peter and Paul, with
the whole rable of them, then that such a
slander should rise and take place in the
holy catholike, apostolike, popish church
of Rome. For if that were so, then should
all our decrees & decretals, all our Sen-
tences & Sententiaries, all orders & or-
dinances, old customes, vsages, priuiled-
ges, & old proceedings of the holy church,
all masses with the appurtenances, all
Priestes & priestly doings, & so one diuel
with another bee cleane ouerthrowne.
And then it must needes follow, that the
Lutheranes, Zwinglians, & Calvinistes, shall
yet againe beare the swing, and all the
shorne swarme of holy shauelinges, with
all the Sophisters & Theologians of Lo-
uen, with all the new Bishops, Abbats,
Monks,

Monks & Prelats, give place. To what purpose then (I pray you) should the D. of Alba with his Spaniards serve, having taken so troublesome a journey upon him, to stand the Bishops in stead of Sargeants and hangmen: & to set up the rained Romish Church in his authority againe: No, no we will never be given to understand and beleue, that Scripture doeth teach vs: for otherwise the scriptures must be hereticall and directly against the holy church: and then should the scriptures haue deserved to be burnt, as well as the Huguenotes. Well, surely our Doctors of Louen haue likewise perused the scriptures, and our new Bishops do daily reade their service and Masse booke, at leaste when they haue leisure: but they find not this written there, and therefore it is to be thought, that either the heretikes haue other Epistles & Gospels, then is written in our Masse booke, and read in the Church: or there is more malt in the mill, then the miller will be acknowne of. For although our mother the holy Church is content to graunt the heretikes, that Christ is our right redeemer, and hath sufficiently satisfied for our sinnes

In the
lection
of the
scriptures
the
words of
Paul to
the
Romans
the
chap.
7.

finnes (because it shall not seeme they
 haue utterly forsaken Christ, and thrust
 him out of his seate) yet is not that so to
 be vnderstood, that he onely must be ta-
 ken for our full ransome and satisfactiō,
 or that hee shoulde haue fully made our
 peace with God the Father, through the
 offering vp of his body & bloud: so as we
 shoulde now through his merits, be esteem-
 ed for righteous, & the childe of God,
 & haue an assured beleefe, that God hath
 (for his sake) forgiven vs all our finnes,
 and is to be a good and louing father (as
 these heretikes wil needs proue by their
 Bible. No, no, it will not go so easily to
 worke: we must go other wise to worke:
 we our selues must pay our debtes with
 our owne monie, & satisfie God sufficient-
 ly for our finnes, or other wise all would
 be naught. For it doth not become the mer-
 cie of God (saith the councell of Trent) that
 he should forgive vs our debtes for nothing
 without any former satisfaction. And al-
 though it be so that Paule doth take on
 him to defend, that Abraham hath no iuste
 occasion to presume of himselfe, before God
 of any desert or former workes: yea, & saith,
 That he that workes nought doth stedfastly
 beleue

In the 24,
 session, de sa-
 tisfaction is
 necessitate,
 Ec. cap. 2,
 These are
 the proper
 words of
 Paul to the
 Romans in
 the 4, Chap.
 2, 5, 6, 7.

beleue in him that doth iustifie the vngodly, to him is his belief for righteousness as Dauid also saith, touching þe iustification of those to whom god doth impute righteousness, without any workes, by these wordes: Blessed are they whose vnrighteousnesse is forgiven, and whose sinnes are covered. Blessed is that man to whom God imputeth not sin: yet that holy Ghost of the council of Trent hath concluded the contrary, saying thus: Whosoever will defend & maintaine, that the vngodly are iustified by faith only, and that for the obtaining of Godes mercie, his workes are not needefull, let him bee accursed. And our Doctors of Louen haue once for all acknowledged and iudged, That God may not impute righteousness to any man through faith, vnlesse he be righteous of himselfe. For consider this is the conclusion of the worshipfull and profound learned Magistri nostri, Ioice Rauestein of Thier, in his Booke which he now (a while agoe) did write against the Lutherians of Antwarpe:

These are the very words of the council of Trent the 6. sess can, de iustification.

In the book called Confessionis siue Doctrinae quae nuper edita est a ministris ecclesiae Antwarpe. Imprinted at Louen per Petrum Sangum. 1567. &c. is written in the 24. should leave,

This pretended righteousness (saith he) doth tend first against naturall reason: for it cannot stand with any naturall reason, that one which had no wisdom in his heade, should leave,

should yet notwithstanding be called wise
either else righteous, who hath no inward
righteousnesse in himselfe.

Secondly it is manifest against the
holie Ghost, who hath testified and wit-
nessed of many men in the Scripture, that
they were righteous before God: and so
should the holy Ghost be accused for a
false witness.

Thirdly, it doth differ from the doctrine
of the Catholike fathers.

Consider now, heere we have a cleere
iudgement and irrevocable sentence:
whereupon it must rest, That Paule hath
spoken amisse, in saying: that God doth
ascribe righteousness to the vngodly: not
out any works. For what is the meaning
of this ascribing or allowing? Our Martyr
witteth, that the School of Louen can not
by their natural reasons, nor by all their
Syllogismes, Quodlibets, nor other specula-
tious devices, the same nor nor wit per-
mit, if God should impute righteousness,
or yet couer sinnes through the merites
of Christ, to one that were not righteous
of himselfe by deeds, and that had manifest-
ly continued for his sinnes by his deeds.
So that god is not liered to name things
that

that are not, as though they were, as
 Paul ascribes unto him: or to becke vs
 with a righteousness and obedience
 which we haue not deserued our selues:
 our deare mother the holye Church of
 Rome doth esteeme it for a foolishnesse,
 untowardnesse, and blasphemie against
 God, that Christ only should be our wis-
 dome, our righteousness, our holinesse, &
 our onely redemption. She wil haue it,
 that we shall euen of our selues, and by
 our selues, haue our owne wisdom,
 righteousness, holinesse, and redempti-
 on before God, at least if we wil be este-
 med for righteous. She doth esteeme it
 for a foolish and faithlesse trill, that one
 should trust to the righteousness of any
 other than himselfe. She wil haue it,
 that every one shall be iustified by his
 owne righteousness, and by his owne
 merites, and therewithal satisfie & pay
 all the sinnes and offences, wherewith
 hee may be by any meanes iustly bur-
 dened. It is true, That Originall sinne
 hath some preheminance, & that it may
 not be tried to the uttermost point: For
 notwithstanding that Originall sinne is
 y^e which makes vs the childre of wrath,

Rom. 4. 17.

Rom. 5. 12,
17. 18.

1. Cor. 15. 22.

Eph. 2. 3.

They are
the words
of the Coun-
cel of Trent
in the 7 ses-
sion. *sicul.*
de satisfacti-
onis necessi-
tate. & fructu
c. 8.

and brings vs to death, yet will our mas-
ter the holy Church stay a little, & pale
in Gods determination, and perswade
the best betwixt both, saying, That it doth
not well become the righteousness of God,
that he should deale with those which before
baptisme haue (through negligence) fallen in-
to sinne, in the same manner, as with those
which after baptism haue willingly & wite-
tingly defiled the temple of God, and made
sad the holy Ghost.

She doth plainly acknowledge, that
eue at the first houre of their birth, they
haue deserued death, and are fallen into
the curse and wrath of God: yet for all
that, she will take vpo her to be a meane
betwene parties at variance, and be
like vnto Butter which bettereth all
things, and therefore will haue this hold,
That God as touching original sinne, shal be
satisfied by washing away of the same by bap-
tisme, not receiuing or requiring any other
satisfaction or saunome for that matter: and
for this hath she also named Baptisme, The
first plank whereby we are saved in our ship-
wracke. But I assure you, as touching
al other finnes, she doth sing vs a new
song as followeth:

1. Cor. 15. 22.

Eph. 2. 3.

Si quis dixerit, peccata, omnia, qua post baptismum sunt, sola recordatione & fide suscepti baptismi, vel dimitti, vel venalia fieri, Anathema sit: That is to say. Who soeuer will maintaine, that all sinnes committed after baptism, should either be forgiven, or at least may be forgiven only through faith & power of baptism, let him be accursed.

In the 7. session at the council of Trent de baptismo. Sins committed after baptism.

Heare you may see nowe, that this plancke alone is too weake, to beare vs out of the water, so that baptism is not (in any wise) the Lauer or bath of those that are bozne a newe, wherein Christ should haue purged and cleane washed his spouse, that she might become without spot or wrinkle, as Paul goeth about to teach: but onely for so much as doth appertaine to the first spot wherewith we are bozne, and no further. Pet. ther is now any more a baptism of conuersatio & penance as it was in the Apostles time. For y^e holy fathers assembled in the councell of Trent, haue accursed all those y^e shal cal it a Lauer or bath, & sacrament of conuersio & repentance. And therefore haue they provided an other plank for vs, wherewith they may swim out of this water, (as lustily vs a couple

Ti. 3, 5
Eph. 5, 26

Mat. 3, 11.

Mar. 1, 4.

Luke 3, 3

Actes 13, 24

19-4.

Rom. 6, 3

In the 14. session,

can. 2.

de sacramentis

penitentiae.

of bogges bladders :) to wit, the Tree of
 In the 4. can penance, consisting of three branches: name-
 non of the ly, *Confessio*, that is, Shrift, *Contritio*, that
 same selfe is, Heartes sorow: and *Satisfactio*, that is
 in the booke Full satisfaction, & a plenarie payment for our
 offences. Full satisfaction, & a plenarie payment for our
 lib. 3. dist. 4. finnes. For this is the S. Christopher
 that can carry us over the Sea: and
 through this shal we receive once at our
 Baptisme the garment of innocencie, &
 being afterwards bespotted with sinne,
 wash the same off againe, and bying all
 into the right way. Wherefore it wil be
 saide, according to the vnderstanding of
 our deare mother the holy Church, as
 many holy Catholike Champions haue
 both saide and written, That Christe
 hath made full satisfaction for Original sinne,
 and hath fed vs when we could not yet flye:
 but nowe that our feathers are ful growne, we
 must flye of our selues out of the nest, & help
 our selues: What is to be vnderstood,
 Wee must from hencefoorth faillie and suf-
 ficiently recompence for all our finnes
 our owne selues. For this is the opini-
 on and meaning of many holy Champi-
 ons and Pillers of the holy Church of
 Rome, as doth evidently appeare by the
 before written example of the two Pil-
 lers

lers. But yet notwithstanding, when all is well considered, this is not yet the very right time and harmonious note which the holy Church commonly useth in this daunce: for out of this might follow, That God should impute righteousness to those which are not righteous in themselves: and through Christs merites, and for his sake, forgive sinnes without any other satisfaction. I tell you, our mother the holy Church will not meddle with this pretended righteousness: Shee will not remaine in Gods debt, but will cleare the score, and cutte of all the nicks of the talles. Therefore hath shee a little patched up this, and concluded, That men shal like wise satisfie for some parte of Originall sinne, and so fully satisfie God: because he shal not hereafter report, that he hath forgiven and pardoned the same for nothing, but for Iesus Chrites sake onely. For weigh this well, this is the better determination and conclusion of our maisters of the Sentences, That although the merites of Christ are the most speciall desert, through which Gods mercy, and the way into the kingdom of heaven is

these are the verie words of the schole writers, like as they are set by Gabriell in the 3. book of sentences dist. 29. in the 5. conclusion.

granted vnto vs, yet this notwithstanding, is in no wise to bee reckoned for the onely, whole, and full satisfaction and deseruing: Whereby it doeth evidently appeare, that alway with the merites of Christe, there must be ioyned some deedes and workes of those which receiue the mercie and rewarde, whether it be for themselves if they be of age: or for another which is not yet come too full yeres of vnderstanding; which deedes are called *Meritum de congrua, vel condigno*, that is to say, A deseruing worthily obteyned, or, A like worthy deseruing.

Original sin

Consider then, now doeth it followe, that for the redeeming of original sinne, some meritorious workes are adioyned: and specially the merites of the Sacrament, whiche (as our mother the holy Church sayth) doe giue vnto men mercy, *Ex opere operato*, that is to say, For the worthinesse of it selfe, and deseruing by workes. For whosoever will say and defend, that the Sacramentes shoulde not *Ex opere operato*, or by their owne worthines, present and giue mercy vnto vs: but that faith or beliefe in Gods promises, should be sufficient for the obtaining of mercy, (as Paul saith that Abraham did beleeue

Conciliū Trid.
de iur. iust.
7. de Sacra-
mentis. can. 8.

Rom. 4. 8, 12.

beleue the promise of God, and it was imputed vnto him for righteousness, and did then first receiue the Sacrament of Circumcision for a seale to this freely giuen righteousness) hee is by the Councell of Trent accursed, and excommunicated. And because it shal not seeme that the sacrament of baptisme is not sufficient to deserue the forgiveness of sinne, *Ex opere operato*, considering that the child which is christened, doeth not there work, wherby it may deserue any thing, therefore both our deare mother the holy Church say, That the Godfathers deserue it for the childe. And to the ende this deseruing may the more freely be put into the reckoning against the accusations of the Diuell, therefore hath our mother the holy church deckt it trimly, & hanged much costly ware about it, as specially strong and mightie coniuring, and commanding of the Diuell, where through hee is forced to remoue straightway, and giue place to the holy Ghost. Item with many holie crosses, which the Priest doeth make over the forehead, over the eyes, the nose, the eares, the mouth, the breast & the shoulders of the

The deser-
uing by the
godfathers
in baptisme

Christning
of childre
papistically

children so christened: by the might and power whereof, the Diuel and Original sinne, are chased seuen mile frō thence, so that his accusation is not esteemed worth a strawe. After this is the childe greased on the nose and eares, with the Priestes spat and spittle: which spittle doeth bring a merueilous strength with it, as men may well coniecture: so that of necessitie it must thereby receiue the mercy of God. And in the end is giuen vntoo it a white cloth, or a coysse, and a iware candle burning, which the Godfathers doe receiue in the name of ꝑ child, which surely is merueilous acceptable and welcome vnto GOD, as the holy Church doth beare witnesse, euery Easter Eue, singing vnto the iware Candle, which the Priestes doe at that time halloie: *Talia igitur Domine digna sacris altaribus tuis munera offerimus, quibus seletari religio christiana non ambigit:* that is to say, Therefore Lord doe wee offer vnto thee, such worthy presents & gifts vpon thine altar, wherein (as Christian Religion nothing doubteth) thou doest greatly delight and reioyce, &c. How must he then reioyce here in, when hee shall see all these precious giftes

This is in
the Masse
booke in o-
ratione ad be-
nedictiōem ig-
norum in Saba-
tho sancto
pascha.

giftes and goodly ceremonies together, whereby deuout persons haue greatly reformed, and truely set forth the ordinances of his sonne Iesus Christ:

Will not he with a good wil forgive both Original sinne, and also the rest of the whole debte, seeing hee is so worshipfully payed with ware, with tallowe, with cream, and with spittle: And then doth not hee forgive for nothing, and only for the meirtes of Christ (as the Heretikes say) but he is satisfied with reable payment. And if hee wil not yet be there withal content; then wee wil fill his hands with a heape of desertings of holy Saintes of both kindes, for which only hee must vndoubtedly forgive the whole debt, yea although it were as much more, insomuch as there shal not be left one iot vnsatisfied.

But holwe now, may some deuoute Catholike heart thinke, is Christ then nothing at all accounted of, nor regarded, by our deare moother the Holy church: O yes by Saint Mary, for shee doth vse him specially to stoppe al holes withall. For if so bee that neither our payments and satisfactions, nor the me-
rits

rits of saints would be sufficient to discharge the whole debt, but that there should remaine some behind unpaid, the that must be layde on his necke. But if we be of our selues sufficiently furnished to satisfie all that resteth, or if we can by some of the Saintes, to whom we haue god deuotion, get a good surety or pledge which wil answere for al: then we shall haue no need to trouble Christ much, we can spare him wel ynough. When onely, if wee hauing done our best to satisfie al our selues, or to find a sufficient surety, and yet can not bring eyther of both too passe, then sayeth our deare mother the holy Church, that Christ must come forth, *Ut suppleat nostras defectus*, that is too say, Too supply our defaultes, and to stoppe all holes. But no we, because all this doeth seeme very vnhandsome, and that Christe might perhaps take this in euill parte, and perchaunce forsake vs, and cast vs cleane off, and sende vs backe agayne to our Baalim, and other Patrons, at whose hands we haue first sought help, as he hath oftentimes giuen warning by his Prophetes, so as the by that meanes we should sal bet wixt two stoles

stones in the ashes and so be forsaken on all sides: To auoyde this daunger, the Catholike doctors haue a litle strengthened the rampier, and baked the cake after another manner, as may appeare in the sayde booke of Iodocus of Rauenstein, where he writeth:

Whereas men do charge vs, that we teach that Christ should haue satisfied only for originall sinne or other finnes committed before baptisme, & that then the Masse should satisfie further for the other finnes, our meaning is not so: and if there be any such which do so vnderstand, or haue any such opinion, we vitterly renounce their doctrine.

And truly their particular iudgement ought not to bee applyed too any former iudgement of the catholike doctrine touching the Masse: for the very meaning of the holy man Thomas de Aquino, was neuer such: as appeares plainly out of that which he writeth in the third part, vpon the firste question, in the 4. article whereof he writeth: It is most true, that Christ came into this worlde, not onely too take away that sinne, wherein naturally all the posteritie of Adam are borne, but likewise to the cleansing of all other finnes,

In the 80. lease of the before specified booke of Iodocus Rausten written against the confession of the prechers at Antwerpe.

And

And in the 49. question of the sayde
thirde part: Christ (saith hee) hath released
vs from our finnes, Causalliter, that is, con-
cerning the cause, to wit, for that hee is the
only cause of our releasement, through which
all our finnes are to bee forgiven, as well those
past, as these present, or to come. And then
again: Forsomuch as the passion of Christ,
is a sure, generall, or common cause of the for-
giuing of sinne, it must needs followe, that it
bee annexed too the washing away and pur-
ging of the finnes which wee our selues haue
committed, which is done by baptisme and
penance, and other Sacramentes which haue
power through the passion of Christ, &c.

In summe, this is their meaning,
That as the finnes wherein we sel be-
fore baptisme, haue not more aduantage
than the other, but must al alike be hol-
pen through penance and sacramentes:
which are the right satisfaction, and true
raunsomming, through which GOD is
made at one with vs, and hath forgiven
vs our finnes. And yet they haue not
gotten this power onely of themselves:
but so, that Christe hath (through his
merites and passion) deserved the same:
so that by this order, Christ hath not
his

his part in all thinges, seeing that he (in all the merites of the Passe, satisfactions, and other good woꝝkes,) is alway by our deare mother the holy Church called to be one. And this office is comitted vnto him, that hee shall alway trudge vpp and doꝛne, tꝛo and fro, farre and nere, with the merites of good woꝝkes and satisfaction, as a common messenger, and trauiell so as they may continue in their full estimation and woꝝship. And foꝛ that cause it is, that in all their blessings, hallowings, consecrations, coniuring, & bewitching, in all Collects, Secrets, Complets, and in all Ceremonies of the holy Church, wherein they pray vnto God foꝛ h forginenesse of sins, foꝛ euertasting life, and foꝛ all other good giftes, either spirituall oꝛ tempoꝛall, which she requires in consideration, and the power of her almes deedes, fasting, and abstinence through merites, keeping of holydaies, and by the strength and power of her hallowed waters, salt, candles, palmes, hearbes, oyle, tallowe reliques, holy clothes: and also through the might of the sacraments, the Passe, & merites of Saintes, and such other like thinges:

and yet alway in the end they adde this conclusion, *Per Christum Dominum nostrum*, that is, Through Christ our Lord. As though they would say, that those Ceremonies and creatures, which they offer vnto God, are the right marke for shote at: but Christ must giue the aime: or else, that those are the true mint or coyne, wherwith they make payment to God, and do fully satisfy for their debts, and that Christ is he which doth value and allow the money for currant. And that this is the very meaning of the holy Church of Rome, it is plaine to be noted out of the decrees of the Councell of Trent: Wherein are accursed and excommunicated al those which will maintaine, that the obedience and merites of Christ shoulde be, Formaliter, that is to say, Evidently, only, and of themselves, our iustification, so that we should be fully iustified before God and esteemed for the children of god only through the obedience and merites of Christ, for this do they ascribe only to our owne righteousness, wherunto we are moued of god, whē we haue prepared & made ready our selues to receiue the same: which righteousness is our owne works, former deservings

In the 8. sc.
can. 10. de iu-
stificatione.

things, and satisfactions, and say that we haue wonne this only out of the merites of Christ, that this our iustificatio by desertes, as penance, satisfaction, and other god workes which we do, are by GOD accepted, and so entered in his reckning booke for god wares and sufficient payment, with which iudgement Iodocus Tileranus hitteth iump in this sort:

Wee deny viterly that the righteousness and obedience of Christe, shoulde be the onely cause, through which wee are formaliter, that is, euidently and thoroughly iustified. But like as the first man Adam, through his vnrighteousnes and disobedience was the onely cause, that all wee which are come of him, haue every one his owne sinne within himselfe, through which he is of himselfe and apparantly a sinner, & an vnrighteous person: euen so likewise it is to be vnderstood, that the righteousness and obedience of Christ, is onely a meritorious cause, wherethrough all those which through faith & the sacraments of faith, are borne a newe in Christe, doe nowe receiue to themselves a righteousness of the father, to wit, every one his own proper and inwarde righteousness, through which he is iustified of himselfe, and hath obediently

In the foresaid booke written against the Ministers of Antwarp of their confession in folio, 31.

obediendy satisfied the righteousnesse of the Lawe, &c.

Whereby is notably too be understood: first that Christ is not our iustification, and likewise that wee must forsake and give over our owne iustification (as Paul perswadeth) to be partakers in the iustification by faith which is in Christ Jesus: but contrarywise, wee must iustifie our owne righteousnesse, as the Jewes did afore time and so seeke our salvation at our selves, and in our selves, as before wee haue had sinne and damnation vpon and in vs. Secondly, out of the same we understande, that wee are not borne a newe, only through Christ, but through beliefe and the sacramentes, in Christ, that is to say, That Christe is the onely cause that our workes are our full accomplishment and satisfaction, which are vnder this worde sacramentes contained and understood: and yet of their owne might (as is before saide,) *Ex opere operato*, can beare vs a newe, and iustifie vs. For this (by our deare mother the holy Church) is the perfect and naturall description of the sacramentes, That a sacrament is properly

1. Cor. 1, 50.

Iere. 23, 6, 33

16.

Phil. 3, 8, 9.

Rom. 10, 3.

perly called, not onely that which is a signe or token of Gods mercy, but also, Forma, that is, the very effect and substance of the hidde mercy, so that, it doth both signifie the same, and is cause of the same. So that the Sacramentes doe not onely signifie sanctifying, but also of themselves sanctifie: and doe (as the glosse specially setteth forth) make vs righteous, *Ex opere operato*, that is, Our of the merites of our workes, & of our selues. So that the sacraments, contelning vnder them our deuotions, and our stone workes, are the only naturall and proper cause of our saluation, & doe make vs Formaliter righteous: but Christ only Causaliter, that is, so; that he counteth in as a generall and faire fetched cause. They are the principall, they haue the rudder in hande, and sturre the ship: but Christ may yet help to row, as a grumet or simple mariner, though this friendship be vsed to him so; his credit, that he is called to be one of the Councel, to haue his aduice, howe is best to sturre the ship: yea, and men reposit by him, that he (among the rest) is one of the most principall occasions that the Shippe keepe a good course: where otherwise

Themaister
of Senten-
ces in the 4
book 1. dist.
cap.

Henricus Bri
maxius, vp6
the same di

Testament
of the
old
law
book
1. 2. 3.

Testament
of the
new
law
book
1. 2. 3.

it might either be lost upon some land, or
broken in pieces against the rocke. And
therfore when any good and deuout Ca-
tholike man lyeth a dying, wee do not vse
to break his head much with Christ, nor
to trouble him greatly with faith & hope
(which hee ought to haue in the death &
passion of Iesus Christ) but he must spe-
cially be put in remembrance of Christ, to
receiue his God, & to be annointed: & the
after too haue a waue candle by him,
with a Crucifixe in his hand, and so per-
swade him to the building of some cha-
pel or Monasterie & to appoint a Trisal
of soule Masses, and to remember Vigils
& annual prayers, & such like.
And if Christ be (by chance) spoken of,
that doeth commonly happen, to the in-
tent the better to set forth & preferre the
said Masses, Vigils, and annales, & the
rest of the baggage: for Christ of himself
is not set by nor esteemed at al. In sume,
Christ is ouerly necessary and fit to serue
the holy Church of Rome, her purpose in
this point, and that is; to come good mo-
nie of bad and naughtie metall. For if
Christe had not dyed, God woulde with-
out doubt, that all men should haue sple-
filled

filled his Lawe fully in all poyntes: he
 woulde haue iudged all things according
 to his woorde and Lawe, without ha-
 ving any respect at all to our deuotions
 and meritorious woorkes, or to Sane
 Francis, or to Saint Dominikes order. And
 besides that, hee woulde in the ende
 haue punished all breakers of his lawe,
 with eternall malediction, death, and
 damnation, without hauing any re-
 gard at all too our merites or satisfac-
 tion.

But now, seeing that Christ died the
 holy Church of Rome may now fill
 him a hebe with hay, they may boldly cast
 his commaundementes in a corner and
 thrust in, it steade of them, their owne
 ordinances, good intentes, and deuo-
 tions, and with spittle, water, ashes,
 and duste, salte and fallowe, oyle and
 waie, fire and smoke, shelles and belles,
 leaping and running, springing and
 dauncing, satisfie and pay him: hee must
 take al in good part. Provided, that men
 continually make this the soote of their
 prayers, namely: *Per Christum Domi-*
nus nostrum: so: that is the butter
 that doeth better all thinges. And heere

withall hee is by and by satisfied & pleased: Have not the Catholikes then a good and gentle God, which is content that they pay him with mussel shelles? But that is not to be marvelled at, seeing that whē they haue plaid with him a good while, hee suffereth them even to eate him vp, and deale with him as the Cat with the mouse.

Yet notwithstanding, for that hee shoulde not bee hearewith offended, as though men did mock with him, because they doe make so small account of the breaking of his Lawes, they haue to eschew that inconuenience, spelt his lesson to him before hand, and very substantially and cunningly haue determined and iudged, That all finnes are not deadly, but that there are but seven deadly finnes onely, which (together with their branches & fruites) haue deserved death: The rest are altogether small, simple and veniall finnes, which he may not punish by death, but with a small rod, such as doth serue too beate children withall. And heare vpon thee hath valued all her deservings & satisfactions, euery one according to his price, to the uttermost penny: and so hath committed the

the balance to S. Michael, with open com- S. Michael
mission and charge, that he do iustly wey keepeth the
all the sinnes and offences of the Catho- balance.
likes against the troubles which God
hath sent them, and likewise against
their good deeds and merites, upon
this condition, that if the said troubles, Where as the
merites are
to light,
good deeds, and merites, be but an ounce
or twaine, or some small weight lighter
than the other, then Christ shall make
that good by his death and passion. But
if the difference in weight shoulde bee
greate, so as it were to bee considered
upon, then must hee, to counteruaile and
make the weight even, put into that
scale some good deeds, &c. As building of
Abbies, Balles, Pilgrimages, Pater
nollers, and Aue Maries, ware candels,
holy ashes, holy water, Popes Bulles,
pardons, grey friers cowles, girdles, S.
James shels, & other like stuffe: till both
the ballances be alike. When the
merits are
the heuier,
But now I con-
sider if the good deeds, merites, &c. be y^e hea-
uier then shall the scale be kept a-
gainst another time, to help a good friend
withal, or to ridde some ill y^e soule out of
Purgatorie. And our mother the holy
church hath had much adoe in this mat-

then must the surplusage of that bee by
 some honest meane recompensed: or if it
 be such as cannot well be recompensed by
 God, then it shall be shut up and kept in
 the chest of indulgencies and pardons, to
 serue the tyme of such as shall haue need
 of it: for that shall at some convenient
 tyme be sealed together with a Seal, and
 then some profite will come of it as our
 deare mother the holy Church hath con-
 cluded alloging for that purpose a plaine
 and euident text of Job, saying, O that
 ray troubles and sorrowes might bee weyed,
 and my paines deliuered vp in a payre of bal-
 lance. They should bee founde heavier than
 the sande of the seas, therein is it, that my
 wofull haue ouershipped me. Consider now,
 out of this hath our deare mother the
 holy church gathered, that Job was con-
 tented to come to a reckoning with god,
 and haue his crosse & punishment weyed
 against his offences: & if his crosse & pu-
 nishment be greater than his sinnes, (as
 she supposeth,) then will she that the sur-
 plus of the weight shall be shut vp in the
 popes chest, to helpe some other good
 fellowe withall for a little monie, and
 so bringe him out of danger. And

Enallains
 and ylb. b

noqy ioo I
 qasfud eht
 the msc
 b 505 10 10
 7 10 10

Thomson
 Job 3, 2
 which is to
 this purpos
 brought in
 by Filmer
 in Encheir.
 Eck in visu-
 to de indul-
 gentiis.

Veniall and
deadly sins,

Look vpon
the first cap
of the secōd
part.

The master
of the Sen-
tences in
the 2. booke
24. dist. 9.
Chapter.

to the ende that hereafter no babbling,
or processe, shoulde happen in distinguish-
ing which are light and veniall sinnes,
and which are heauy and deadly sinnes,
and how every sinne is to bee esteemed:
for that purpose hath shee fetched out of
her cofer, with her kege, called Allegori-
ca expositio, a trinitie scripture, thereby
to declare those thinges sufficiently, be-
ginning thus:

That like as in the beginning the Ser-
pent did firste inuice the woman oſte to sinne,
and then the woman brought the man too
the same: so haue wee nowe likewise the
wittinesse within vs, which is the Serpent:
and then more, the wisdomē or the princi-
pall vnderstanding, which is the man: and last
of all the knowledge or the simplest parte of
vnderstanding, which is the woman: and this
man is the same, which by witnessling of the
Apostle is called, The image and honour of
God: and the woman is the same which by
the Apostle is called, The honor or beautie of
the man.

Is not this wel and profoundly philo-
sophied of our mother the holy Church
of Rome: I can not thinke, but that the
Master of the Sentences, was some
where

where in the bottome of a deepe Well:
when he founde out this profounde spe-
culation. For otherwise it were not
possible, that hee should haue conceiued
these profound secrets, of his owne head.
But now let vs heare further of the
matter.

Now there is (saith he) a spirituall mari-
age and a naturall coniunction betwene the
man and the woman: and out of that is to bee
considered, which is a deadly sinne, & which
is a venial sinne. For euen as the Serpent did
by perswasion abuse the woman, & the wo-
man the man, euen so it falleth out with vs.
For as the inward consent is the Serpente,
which accepteth the accomplishment of sin,
and so perswadeth the woman, that is the
knowledge or least branch of accomplishing
and then, when as by such reasons they are
brought to consent to the accomplishing, when
it cometh to passe, that the woman dooth
eate the forbidden fruite, and then presenteth
or offereth of the same too the man: and so,
when shee hath intiled the vnderstanding, or
principall desire that it doth giue consent too
the same, then hath the man eaten of the for-
bidden fruite likewise. But now, if the full ac-
complishing remaine sticking in the mind and

cogita-

cogitation and taketh not full effect, then it is but a very small veniall sinne: but when onely the simple pretence is willing thereto, so wil the lust & desire of the mind or thought, without any further full pretence and travell, to bring the same effectually too passe, then hath the woman onely eaten of the apple, & not the man: who hath by his owne strength subdued his will, that is, proceedes not to the performing and finishing of the worke; and yet in this cause it is sometime a deadly sinne, and sometime a veniall sinne, according to the continuance of the time. But if in the meane space there followe a perfect and resolute desire to accomplish the same, then hath the man likewise eaten: principally in consenting resolutely with pretence of accomplishment, and in that case it is a damnable and a heinie sinne, &c.

A great trouble to S. Michael for to weigh the merites.

Soevely this wil fry Saint Michaels wittes, and put him too his trunpe, holme to obserue this rule in weighing, and iudging these sinnes, unlesse hee come first for a while into the vniuersity of Louen, or to the Sorbonilles of Paris, there to lyster, read ouer, and learne to vnderstand the glosses and expositiones of the quaiter of the Sentences: I knowe

no other waye for him to weare to deale,
 butlesse he can finde oute one place or
 other, some subtil Dodour of diminitie,
 and make him so much his friende, that
 he wil helpe him through with the mat-
 ter, and yet notwithstandinge the princi-
 pal knowlde and speculation may wel
 be brought to passe & considered, as, That
 we are not (of dutie) bound to loue God
 with all our heartes, with all our mindes,
 and with all our might, in such sorte,
 as hee by his lawe hath commaunded:
 seeing that the soule can separate her
 selfe from him, and giue over her selfe
 to sinne, and yet not plunge so deepe
 therein, as to fall thoroughly into Gods
 wrath: yea, there is great recompence
 bestowed of Gods hand, when as a man
 is praueked too sinne, and to fall from
 God, and that by his wisdom he doeth
 withstand the same: so as the Serpent
 onely doeth eate of the forbidden fruite:
 as the 3d. chapter of the Sentences hath in
 another place written, *et sic dicitur in*

Therefore it is that our mother the
 holy Church of Rome hath expounded
 that which our Saviour Christ set forth
 in the fifth Chapter of Saint Mattheu,

(As

In the 7.
 chap. of the
 same dist.
 vpo the last
 Canon.

In the 1.
 book of the
 Sentences
 in the
 3d. dist.
 14. c.

(As to lone our enemies, not to doe euill
for euill, not too desire another mans
wife, and such other like sayings more :)
after the Pharisaical maner: As, that it
is no special commaundement, but only
a counsell and aduise: and that therfore
no man is bounde too obserue and keepe
the same, but such as haue professed and
vowed chastitie, as Monkes, Nuns, &
other such like. Whereby both euident-
ly appeare, either that God hath wholly
created and shapen the soule, and hearte
of man, or at the least, that his lawe is
not altogether spiritual, considering that
hee hath not the full gouernment of the
spirite, only through this occasion, that
reason did not consent and agree wholly
to sinne. For in conclusion, you may not
esteem sinne thus, as though all that is
done against Gods law and commaun-
dement, were a deadly sinne, and could
not be recompensed by deserving or sa-
tisfaction: but all finnes and offences
must be weighed in the ballance of our
mother the holy Church of Rome, who
sayth thus: That for all ordinarie and light
finnes and offences, a man may sufficiently sa-
tisfie with saying a Pater noster, and an Ave

Maria,

In the 4.
book of the
Sent. in the
4. can. the
16. dist.

Maria, with knocking upon the breast, & saying, Peccavi, with holy water, and especially with hearing of a Masse: as for deadly sinnes, the like must be done, but yet with much more force, efficacie, and deuotion. And to say all in al, satisfaction is necessary and requisite for all sinnes, according to the qualitie and quantitie of the same, And although a man should wholly returne to God, yet cannot that helpe, vnlesse he make full satisfaction. For wheras these heretikes do say, That whensoever a sinner doth conuert & repent him of his sinnes, God doth pardon and forgive him: yea, in such sort, as he doth wholly forget the sinnes committed, & casteth them as farre fro him, as the East is from the West: yea, and sinketh the downe even into the bottom of the Sea: yea, maketh them consume to naught, even as smoke, or as a cloud, in so much as they are not once more thought upon, even like as he doth also utterly forget all the good deedes that a man hath done, which in the end doth giue him selfe to mischief.

Take heed of that saying, for it smelleth of a faggot. For our mother the holy Church of Rome hath specially concluded, That God doth not forgive any sinnes,

Mod. 18. 17
Ezech. 18. 17
1. Ier. 33. 34
Heb. 8. 12. 10.
17.
Psa. 103. 12.
Mich. 7. 19.
Esay 44. 22.
Ier. 50. 20.
Eze. 18. 14.

Christ shold
pardon the
offence, but
not the pun-
ishment:

sinnes, but lette a man doe first make full
satisfaction and payement for the same to
the uttermost and last farthing: he can
allowe that hee forgiveth the sinne, but
not the punishment: and so that
cause must hee likewise be well recom-
penced, doing after this manner: As if a
man should pardon his debter all what,
howeuer he did owe him, and give him to
understande, that he cancelled his obli-
gation, and in the mean space caused
him to be arrested and cast into prison,
there to remaine and lye till the whole
debt were payde, euen to the uttermost
mite. Were not that great mercy bled,
and a liberall pardoning of debtors: Af-
ter that manner will our deare mother
the holy Church of Rome haue that re-
mission of sinnes vnderstood: which wee
haue obtained through the blood and pas-
sion of Iesus Christe. For the blood of Je-
sus Christ (sayeth hee) hath washed away
the sinnes: but holy water, the Masse, & such
other like satisfactions, doe deliuer vs from
the paine & punishment, or rather, the blood
of Iesus Christ hath troden the path by the
which Masses, Pilgrimages, holy water, and
other satisfactions may runne past after our

Lorde

Let God to put him in remembrance, too
 pardon vs of the punishment which we by our
 sinnes haue deserued. And if they perhaps
 shoulde come to late, then are the me-
 rites of Saintes in a readinesse, to shyn
 vp and make euen the rest of the reho-
 ning and accompt. For our deare mo-
 ther the holy Church of Rome sayeth
 plainely, by speciall textes of the Scrip-
 ture, that God doth neuer clearely for-
 giue and pardon the punishments for
 sinnes, through the merites of the blood
 and passion of Christ, without a former
 satisfaction. For all the Scriptures and
 examples, which the Lutherans & Bu-
 guenots, alleadge and bring in, to proue,
 that God doeth chasten his chyldren
 with plagues and punishments, to the
 end, to bring them to perfect knowledge
 and vnderstanding of their miserie and
 calamitie, and to proue their faith, so
 that hee will (thereby) bring them from
 the diuelish dissimulations of this world:
 all this doeth our deare mother the ho-
 ly Church of Rome alleadge, to
 proue, that God hath onely for-
 giuen them the offence, but not the
 punishments: as appeareth by the
 example

example of Adam, who although, after his fall, hee receiued comfort againe at Gods handes, yet was he well punished, euen by bodily death, and with many calamities, sorrowe, & troubles, by the which he made satisfaction.

And likewise, take example of the Prophet Dauid, who hauing græuously offended God, and afterwarde returned by repentance, obtained forgiveness of his finnes: and was yet afterwarde, notwithstanding this, sharply punished and so forth of many other examples. For our mother & holy church will in no wise allow, That God did so punish the, onely to the end they should so feele his mighty hand, as they should euer after walke in feare and obedience: and acknowledging their owne weakenesse, shoulde learne with more expedition to call on him for helpe: as the very wordes of the scripture doe set forth: for that is altogether Galuinitie: but she will haue it plain, That those punishments were as a ransome & payment made, where with they did pay or satisfie God: and make full recompence for their faultes and offences: yea, and that they thereby deserved

deserued, that such as nowe call vpon
 them, should be released from their pu-
 nishment. So that it helpeth not nowe,
 whatsoeuer these Heretikes alledge out
 of the Scripture, to proue, that if God
 should enter into iudgement with men,
 by their deedes, no flesh should be saued :
 no; that one man amongst a thousande
 were able to answer him: so; that man
 doth daily, yea, continually and euery
 minute, fall into so many sinnes, ouer
 and besides those whereof his owne con-
 science doth incessantly accuse him : y^e if
 God should once begin to punish accor-
 ding to the greatnesse or multitude of
 sinnes, there should be neither ende no;
 measure in punishment: yea, that al the
 righteousnesse of the holiest men, is no-
 thing els but as stained cloth: in so much
 that their good woorkes cannot in them-
 selues stand in any stead before the iudg-
 ment seat of God : howe much lesse are
 they sufficient to make full satisfaction
 for sinnes and transgressions : Also,
 where they say, that God doth not pu-
 nish vs according to the deserts of our
 sinnes, thereby to make full satisfaction
 for the same, but as a good Father doth
 chastise

61. 201. 219

70. 21. 214

71. 21. 214

Psal. 143, 2.

Psal. 130, 3

Iob. 9, 3.

Psal. 19, 13

Iob. 15, 10, 14,

4.

Psal. 40, 13,

38, 5

1. Cor. 8, 46

Esay. 64, 6

Psal. 143, 2

Rom. 3, 20,

Gal. 2, 16

Psal. 103, 10

Psa. 113, 12

Heb. 12, 67

John 5, 17

chastise his childe, to the intent he may be warned and amend: and many such like places they bring in, too long to be rehearsed: for they are all but literall sentences, and therfore cannot serue the purpose of our deere mother the holie Church of Rome.

And likewise whereas these Hereticks doe alledge the theese hanging vpon the Crosse, to whome Christ did not once make any mention of satisfaction and recompence: and also of Paule, and of a multitude of such other, which haue obtained onely by Gods mere mercie forgiveness of their sinnes, through Christ and for his sake, being pardoned as well of the punishment as from satisfaction for the same: for that Christ had not only taken vpon him our sinnes, but likewise the punishment for the same: We passe not a point for all that: for they are al nothing else, but particular & speciall examples and priuiledges, whereof we will make no account, nor esteeme thes for any perfect rule. For this rule established at the Concel of Trent must needs remaine steadfast for euer, to wit, that God doth not pardon any sinne entirely, vnlesse a

man haue first made full satisfaction, and
 suffered condigne and deserved punish-
 ment for y^e same. And this wil we proue
 wonderfully by an inuincible argument
 Heare now a little & marke wel, for here
 the Two lambes. These Heretikes must
 needs (whether they wil or no) graunt
 this, That no mans sinnes are forgiven
 him without penance. And now you must
 consider, That penance is nothing else but a
 punishment for sinne. For looke, thus the
 Maister of the Sentences doth write: *In the 4.*
Pœnitentia dicitur puniēdo, qua quis pu- *booke of Sē*
nit illicita que commissi: that is, Penance *tences in*
commeth of punishment, or pyning, whereby *the first ca,*
 a man doth punish the euill which hee hath
 committed. Ergo this matter is clere, and
 the Heretikes caught in a snare. For
 wheras they wil (perhaps) say, to wind
 themselves out of the net, That this is
 a sturke lie, & an asseheadly dulnes, consi-
 dering that this word, Pœnitentia is no- *Pœnitentia*
 thing else in good Latin, but Penitētes or
 repentance: & is deriued not of the worde
 punire, To punish, but of the worde pœni-
 tere, that is to say, Penitent or sory: all
 this cannot helpe them. For to that we
 answer, That our deere mother

the holy Church hath nothing to doe with their new heretike Latin, she hath Latin of herselfe, which is called *Pontifical Latin*, or *Scullarie Latin*. In such latin a Spanishe chaplain of the Emperour Charles 5. did speake to a Germane at Asbuge, and said: *Latinū nostrum non est sicut vestrum*, Our Latine and yours is not all one. And therefore it is sufficient for vs, that Pcenitentia is so to be taken in our Laten, and so it must be, though the Crowe should be no bird. And therefore is this certaine, and without all doubt, as was concluded at the councell of Trent, that whosoever will say, that aswell the punishment as the offences are forgiven, and that full satisfaction is nothing else but a perfect faith, whereby we faithfully beleeue that Christ hath fully satisfied for vs, he is acoursed & excommunicated: so that in conclusion no sinne is forgiven without full satisfaction. And now considering that so long as we liue, we are neuer assured, whether our satisfaction is of our God fully accepted and allowed, because it may happen that the receivers haue kept the same in their hands, or else that our payments be not currant in heauen:

In the 4. sel.
can. 12. de sa-
cramento Pœ-
nitentia.

or some other such thing, by reason whereof our tally should not be allowed by Gods auditors, therefore hath our holy mother upon this point concluded, That no man can assuredly knowe or say, that his sinnes are forgiven him, or that he shall be iustified before God without any doubt, or not be assured of his mercie. For this was the determination and conclusion of the holy fathers of Trent, as followeth:

Whosoever saith, that to the remission of sinnes, it is needfull for all men stedfastly to beleue, that all his sinnes are cleerely forgiven him, not having any doubt of his owne weakenesse and insufficiencie, let him be accursed.

The council of Trent.

For notwithstanding that our Lord hath promised this unto vs, without any doubt, and confirmed the same by his promise, that he will (for Chyistes sake) be our merciful God and father, and that he will no more thinke vpon our sinne, but wil cleerely forgive and wash away the same, for his owne names sake, and not for any of our desertes: yet may not wee credite him fully so farre. For, although he say plainly, That he wil not thinke vpon our sinnes to iudge vs according to the same:

Ier. 31. 34
Heb. 8. &c.
as before.

yet will the holy Church of Rome haue
 vs take good heede to the matter, least it
 should happen and chaunce otherwise:
 and therfore wil haue vs consider well
 before hand, and make good provision of
 our merites, and supererogatory or su-
 perfluous good workes, to fill his hande
 with those, and so to content and please
 him, as men please children with pup-
 pets and counters. Notwithstanding, all
 Rom. 8. 14. 15. that Paul sayth, That all they that are the
 children of God, haue the spirite of God, and
 are ledde by him, and hee beareth witness of
 them, that they are the children of God, and
 thereby they cry Abba, Father: and sayth,
 that those which haue not this spirit, are not
 of Christ, considering that al those which
 are in Christ, and do faithfully beleue in
 him, and haue their recourse to him, with
 perfecte and stedfast hope through their
 Ephe. 3. 22. beleefe in him: and That God who abounds
 Ephe. 2. 4. 4. in mercie, hath (through his inestimable loue
 6. 8. wherewith hee hath loued vs) when wee
 were dead in sinne, made vs aliuie againe in
 Christe, through whose mercie we are be-
 come holy: yea, and hath raysed vs vppe a-
 gayne, and placed vs in the Heauens by
 Christe Iesus, iustifying vs of his meere mer-
 cie

aloud. 5

cie through faith : not through our selues, but through the giste of God : not by woorkes, least any man should boaste himselfe : so that Rom. 8. 33. from hencefoorth none can charge or blame 34. 39. the electe of God : for it is hee onely which doth iustifie them, who therefore can condemne them, seeing that Christe hath suffered for them? So that they are assured, that neyther death, nor life, nor Angell, nor rule, neyther might, nor power, neyther any thing present, nor to come, neyther heighte, nor depth, nor any other creature, can separate them from the loue of God, shewed in Christ Iesus our Lorde : With many such other like thinges which Paule speaketh off. But all that cannot helpe. For our mother the holie Church will haue that number of such, as haue and are assured of the same by some speciall reuelation, and of such, as trust simply upon Gods worde and promise. For she hath resolutely concluded, that such a manner of beliefe shoulde bee nothing else, but a flatte and vane glorious presumption. But when a man doeth trust to his owne merites, good woorkes, & satisfactions, then he is assured to come out with this last reckoning: or at y least

The coucel of Trent, 6. sel. 9. cap. decret de iustificatione, in the Interim of the Emperor Charles in the 8. chapter.

yet will the holy Church of Rome haue
 vs take good heede to the matter, least it
 should happen and chaunce otherwise:
 and therfore wil haue vs consider well
 before hand, and make good prouision of
 our merites, and supererogatory or su-
 perfluous good woakes, to fill his hande
 with those, and so to content and please
 him, as men please children with pup-
 pets and counters. Notwithstanding, all
 that Paul sayth, That all they that are the
 children of God, haue the spirite of God, and
 are ledde by him, and hee beareth witnesse of
 them, that they are the children of God, and
 thereby they cry Abba, Father: and sayth,
 that those which haue not this spirit, are not
 of Christ, considering that al those which
 are in Christ, and do faithfully beleue in
 him, and haue their recourse to him, with
 perfecte and stedfast hope through their
 beliefe in him: and That God who abounds
 in mercie, hath (through his inestimable loue
 wherewith hee hath loued vs) when wee
 were dead in sinne, made vs alīue againe in
 Christe, through whose mercie we are be-
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 gayne, and placed vs in the Heauens by
 Christe Iesus, iustifying vs of his meere mer-
 cie

Rom. 8. 14. 15.

Eph. 3. 22.

Eph. 2. 4. 4.
6. 8.

cie through faith : not through our selues, but through the gifte of God : not by woorkes, least any man should boaste himselfe : so that Rom. 8. 33. from hencefoorth none can charge or blame

the electe of God : for it is hee onely which doth iustifie them, who therefore can condemne them, seeing that Christe hath suffered for them? So that they are assured, that neyther death, nor life, nor Angell, nor rule, neyther might, nor power, neyther any thing present, nor to come, neyther heighte, nor depth, nor any other creature, can separate them from the loue of God, shewed in Christ Iesus our Lorde : With many such other like thinges which Paule speaketh off.

But all that cannot helpe. For our mother the holie Church will haue that understood onely of such, as haue and are assured of the same by some speciall reuelation, and of such, as trust simply upon Gods worde and promise. For she hath resolutely concluded, that such a manner of beliefe shoulde bee nothing else, but a flatte and vane glorious presumption. But when a man doeth trust to his owne merites, good woorkes, & satisfactions, then he is assured to come out with this last reckoning: or at y least

The coucel of Trent, 6. sel. 9. cap. decret de iustificacions, in the Interim of the Emperor Charles in the 8. chapter.

if there haue not bene inough done here in this worlde, that shall bes after in an other worlde accomplished and paid to the vttermost farthing: in so much that he shall not remaine one mite in Gods debt. For to that ende and purpose, hath our deare mother the holy Church of Rome ordayned the blessed Purgatory: whereof we wil now make further declaration, & proue it to be as wel grounded on the Scripture, as the merits and satisfactions, whereof we haue now already spoken.

The viii. Chapter.

Wherein Purgatory is established as well by Scripture: as by inheritance. And herein are likewise intreated the remedies & helpes wherby the silly soules are released out of Purgatory.

Purgatory,
and howe
soules are
redeemed
out of it.

Here is to be considered, that Purgatory is founded, & hath his ground out of the holy Scripture. For if Masses are founded vpon the Scripture, as wee haue already certified, the surely we may not make a bastarde of the Masse of Requiem. And now, if it be so, that the masse for Requiem is founded vpon the Scripture then

then no doubt there must needs be a purgatory. But now let vs bring forth (for the profe heareof) speciall textes of scripture. First note, how there is written by Paul to the Corinthians, That no man may lay any other foundation, but onely vpon Iesus Christ. And so whosoever doth builde on this foundation, gold, siluer, precious stones, timber, hay, or stubble, euery mans work shall appeare: for the day shall declare it, & it shall be shewed in fire, and the fire shall declare euery mans worke what it is, &c. This hath our deare mother the holy Church vnderstood, meant, and set forth of Purgatory: And although out of this it should followe, That all maner of persons (without exception) as wel hee Saintes as thee saintes, which our holy father the Pope hath canonized, yea, and the very Popes themselues should daunce in Purgatory, as wel as Iack and Tom, with the rest. But considering how that doth not agree in one with the beliefe of the holy church of Rome, in respect of the superfluous good workes, which those Saintes haue done for themselues, and for their good friendes, more than they were of dutie bounde to doe: therefore the

1. Cor. 3. 11

12, 13.

this text is
by al catho-
like writers
alledged, &
specially in
the 4. booke
of sentences
cap. 10. dist.
21.

Peruse the
book called
*Compendium
theologicum*
lib. 7. cap. 1.
Bartholinus
de Buffis. in
rosario in
thez. sermō
in the first
part.

Pla. 66. 12
Read Eekins
and other
Catholike
writers and
specially the
booke of
Sentent.

In the 7.
cap. of 2.
part.

Original &
daily finnes.

In the coun-
cel of Trent
in the 7. sessi-
on can. 10.
§ 14. session
cap. 8.

Epiphanius in
his booke na-
med Ancre-
mos speaking
of the doc-
trine of Trent
saith that it
is the only
foundation,
and binges
in the text
of Paul for
his purpose.

the property and wisely concludeth there-
upon, That those soules onely which depart
out of this world without any deadly sinne,
and before they haue sufficiently satisfied by
penance, for their venial and quotidian finnes,
shall remayne a certayne space in Purgatorie,
and bee there broyled and sodden, till such
time as they shall (with soule Masses, Pardons,
or indulgences) be hailed out of the pan or
chaldron, as with a flesh hooke, The which
is worthy to be noted, considering that
which is thereout concluded: as first,
that (as heretofore is declared) all finnes
are not deadly, neyther deserue euertla-
sing damnation: and then agayne, by
this you may perceiue that which of late
wee did speake off: namely, That the
death and passion of Iesus Christ, hath
purged but onely our original sinne, and
not our daily finnes for which we must
make full satisfaction our selues. And
whereas the Heretikes say, that Paul
doeth not (in the foresayde text) meane
any thing at all of Purgatorie, but
meanes onely too speake according as
the text importeth, and as many ancient
Fathers haue expounded and under-
stood the same of the fire of the holy
Ghost,

Choff, which doth in time try and cause
 to appeare playne al doctrines: namely
 those which take their foundation of Je-
 sus Christ. And they say that good doc-
 trine and godly learning shall in this
 p^{ro}ofe remaine stedfast: but babblers and
 false teachers shall consume like hay, or
 stubble, before the fire. With all this
 wee haue nothing to doe: for that is but
 an exposition after the letter, and not af-
 ter the spirit or allegoric. It is sufficient
 for vs. that our holy mother the Church
 of Rome, hath vnderstande Paul other-
 wise, and applyed his text vnto Purga-
 torie: like as she hath applied the words
 of the Euangelist, where hee saith, That
 it was a custome amongst the Iewes, too
 weepe over the deade, For thereby hee
 hath concluded, That the Iewes did
 beleene, that there is a Purgatorie,
 because (as shee thinks) it had bene
 a great follie of them, to weepe for the
 dead, vntlesse they did beleue there was
 a Purgatorie: so that it is a thing very
 credible, that those which wept so sore
 ouer Steuen (as in the Actes of the A-
 postles is declared) did thinke none o-
 ther, but that he was gone into purgato-
 rie,

read Eekins
 and other
 writers vp6
 this.

Mat 9. 13
 Luke 8. 52

Actes 8. 3

Pla. 66. 12
Read Eekins
and other
Catholike
writers and
specially the
booke of
Sentent.

In the 7.
cap. of 2.
part.

Original &
daily finnes.

In the coun-
cel of Trent
in the 7. sessi-
on can. 10.
& 14. session
cap. 8.

Epiphanius in
his booke na-
med Ancre-
mos speaking
of the doc-
trine of Trent
saith that it
is the only
foundation,
and bringes
in the history
of Paul for
his purpose.

the property and wisely concludeth ther-
upon, That those soules onely which depart
out of this world without any deadly sinne,
and before they haue sufficiently satisfied by
penance, for their venial and quotidian finnes,
shall remayne a certayne space in Purgatorie,
and bee there broyled and sodden, till such
time as they shall (with soule Masses, Pardons,
or indulgences) be hailed out of the pan or
chaldron, as with a flesh hooke. The which
is woorthy to be noted, considering that
which is thereout concluded: as first,
that (as heretofore is declared) all finnes
are not deadly, neyther deserue euera-
sting damnation: and then agayne, by
this you may perceiue that which of late
wee did speake off: namely, That the
death and passion of Iesus Christ, hath
purged but onely our original sinne, and
not our daily finnes. for which we must
make full satisfaction our selues. And
whereas the Heretikes say, that Paul
doeth not (in the foresayde text) meane
any thing at all of Purgatorie, but
meanes onely too speake according as
the text importeth, and as many ancient
Father haue expounded and vnder-
stood the same of the fire of the holy
Ghost,

Ghost, which doth in time try and cause
 to appeare playne al doctrines: namely
 those which take their foundation of Je-
 sus Christ. And they say that good doc-
 trine and godly learning shall in this
 p^{ro}ofe remaine stedfast: but babblers and
 false teachers shall consume like hay, or
 stubble, before the fire. With all this
 wee haue nothing to doe: for that is but
 an exposition after the letter, and not af-
 ter the spirit or allegorie. It is sufficient
 for vs. that our holy mother the Church
 of Rome, hath vnderstande Paul other-
 wise, and applyed his text vnto Purga-
 torie: like as she hath applied the words
 of the Euangelist, where hee saith, That
 it was a custome amongst the Iewes, too
 weepe over the deade, For thereby hee
 hath concluded, That the Iewes did
 beleene, that there is a Purgatorie,
 because (as shee thinkes) it had bene
 a great follie of them, to weepe for the
 dead, vntlesse they did beleue there was
 a Purgatorie: so that it is a thing very
 credible, that those which wept so sore
 ouer Steuen (as in the Actes of the A-
 postles is declared) did thinke none o-
 ther, but that he was gone into purgato-
 rie,

read *Eckins*
 and other
 writers vp6
 this.
Mat 9, 23
Luke 8, 52

Actes 8, 3

Phil. 2, 20

Apoc. 5, 13

ry, notwithstanding that hee had seene
 Iesus Christ sitting on the right hande
 of God the father, and sealed the testi-
 mony & witness of him with his blood.
 Thirdly, Purgatory is clearly proued
 out of the playne termes of Paule, who
 saith, That in the name of Iesus all knees do
 bowe, those that are in heauen, those vpon
 the earth, and those vnder the earth. Sure-
 ly wee will not haue this vnderstande of
 diuels: Ergo then it must needs followe,
 that it is spoken of the soules which lay
 burning in Purgatory. For thus sayeth
 S. John in the Apocalypse touching the
 same matter: And all creatures which are in
 heauen, and in the earth, and vnder the earth,
 and in the sea, and all that are in them, heard I,
 saying, Blessing, honor, and power, be to him
 that sitteth vpon the seat, and vnto the lambe
 for euermore. Where vndoubtedly hee
 doth vnderstand and meane Purgatory,
 according to the exposition of our deare
 mother, the holy Church of Rome. And
 by this you may perceiue, that Pythago-
 ras was not far different or disagreeing
 in belief from the holy church of Romes
 belief, when as hee said, That mens soules
 departing from their bodies, did enter intoo
 beastes,

beastes. Considering now that John here
 and David in other places, doe witnesse,
 that the creatures vnder the water: yea,
 the fishes themselves doe laude & praise
 God, and that the same is vnderstood by
 our holy mother the Church of Rome,
 of the soules that be in Purgatory, shee
 hath not without greate appearance of
 trueth concluded, That there is likewise a
 Purgatory, in the bottome of the Sea : by
 which reasons it appeareth, y^e the soules
 of drowned men, place themselves in y^e
 bowels of fishes. And it is possible that
 this was y^e occasion which moued Pytha-
 goras to forbid his scholars the eating of
 fish: considering specially withall, That
 S. Patriks purgatory in Ireland lies fast
 by the sea side, neare vnto a mountaine
 called Hecla: where our mother the holy
 Church of Rome doeth beleaue, that the
 filthy soules are as il punished in y^ese, as
 in fire. So that by good reason, there
 might haue bene added vnto the same
 sentence of Paule, That the trying and
 shewing openly of the workes of such as
 bulde vppon the foundation of Iesus
 Christ, is not only by fire, but likewise
 by water & by y^ese. For so the holy church

Read *Eckius*
 in his En-
 cheiridion.

S. Patriks
 Purgatory.

Psal. 66. 12

Read *Eckius*
 and other
 Catholike
 writers and
 specially the
 booke of S^c.
 tences,

under

In the 6.
booke of
Aeneidos.

Dauid in
his booke cal
led purgato
rie & Mar
garita Phi
los.
*Virgils pur
gatory.*

understand that place where it is writtē,
We haue passed through fire and water,
And Virgil the wise Poet, which had so
good understanding of the sacrifice of the
Passē, as is declared before, hath like
wise placed Purgatorie by a Sea, or by a
great water called Lacus Auernus, which
lyes not very farre from Rome, in the
Kingdome of Naples, where hee describes
to bee the entrie and forefront of Hell, &
then setteth forth Purgatory, with all
the paines and tormentes, which the
soules doe suffer, so perfectly and wel,
that a man woulde thinke that oure
deare mother the holy Church of Rome,
hath kindeled her Purgatory with his
fire, tongues, and bellosues. Insomuch
that our Catholike Doctors did not a
misse when they proued their Purgato
rie, by the authoritie and testimonie of
Virgil. Now, if so be that it were so, that
there were no Scripture too proue
Purgatory by, yet would the inherita
ce and possession of it, teache vs suffici
ent ly, that there is a Purgatorie. And ther
fore we neede not to trouble our selues
much with bringing out the booke of the
Ezechiel for a witnesse, and thereby
cause the Heretikes to mocke and least

at vs. for they say. that that booke is so
 farre off fro being allowed for an authē-
 tike booke of holy scripture, that the wri-
 ter and authoꝝ of the same, did desire to
 be pardoned & bozne withal, if he had not
 writtē so sufficiently as he ought. And
 men may further consider, what accout
 is to be made of his writings, seeing hee
 did so greatly praise one Razis, who rip-
 ped out his owne bowels and slue him-
 selfe, because hee would not fall into the
 hands of his enemies: which vndoubted-
 ly was a detestable dede, and directly a-
 gainst Gods cōmandemēt. They declare
 likewise, that neither by Christ, and his
 Apostles. nor by the whole congregatiō,
 in thre or foure hundred yeres space, that
 was neuer esteemed nor taken but for
 Apocripa, to witte, for the writing and
 setting forth of a man, & not for the vn-
 doubted worde of God. And yet they say
 beside this, that if they should accept y
 booke, yet is there nothing writtē ther-
 in touching Purgatoꝝ, but onely a
 praying for the dead, in respect of the re-
 surrection, and not in any respect of satis-
 faction by Purgatoꝝ. And therefore
 we will not breake our heades great-

2. Machab.
 15, 19, 40,

2. Mach. 14,
 43, 46

Read what
Eusebius of
Meliton writ-
 eth in the 4
 book of his
 histories ca.
 26. And
 read *Augus-
 tine* in his 2.
 bok against
Gaudensium
 cap. 23. *Hie-
 ram* in his
 prologue vp
 on the Ma-
 chabies.

ly a.

ly about this matter, but will establish
our Purgatory strongly, by inheritance
and possession.

Besides that, I leave the Priests pur-
ses unspeaken of, which is a Soueraigne
soking and drawing Purgatory, as e-
uery man may both see & feele. And yet
besides this, we find by certaine and un-
doubted testimonies of our auncestors,
that many soules haue appeared, & haue
plainly saide, that they were extreemly
punished in Purgatorye, and therefore
haue heartily desired that men woulde
helpe them out of it, with masses, almes
pardon letters, and Vols: as it is writ-
ten of Pope Benedick 8. himselfe: and as
the Legend and other Catholike bookes
testifie, which are full of suche worthe
matters, & notable examples: so y there
is no occasion to put any maner of doubt
concerning Purgatory.

The *Legen-
da aurea* &
the *Vita pa-
trum* are full
of such
stuffe.

*Fasciculus
temporum* &
other histo-
ries.

*Odilius Pur-
gatory.*

And further, we do find diuers euident
& very true histories of Odilius Purga-
tozie, in the kingdome of Scicilia, in the
mount Etna, which flames continually
where the silly soules are burnt, & broy-
led like dried herring, or like Westpha-
ling hammes, or gamos of Bakō which
haue

have hving seie yerres long in the smalle
 And this was the occasion that moved.
 Pope John 8. through the great pille
 he had upon the Allie soules and by the
 god and ripe advise and counsell of the
 foresaid Obedience, which was a holpe: Fa-
 ther, and Donke of an Abbie called Wo-
 nie, to commaund and ordeine, that al-
 waies the next daye after Allhalloves
 day, a solemne day of deuotion should be
 kept for all Christen soules: which order
 is very precisely followed and obserued
 by our deare mother the holy Church of
 Rome, a many yerres of pardon given
 graunted to all those, which upon that
 daye do deuoutly visite the chaire poe-
 & Masse and Scadscoli, blisng the puerles
 liberally for that purpose, and to haue a
 trentall of Masse, a sackful of seuen
 Psalmes, and thre or foure pokes par-
 tish with Ruer docters and Ave Marias, as wel
 measured and filled, wherof to make a
 present to the sille soules in Purgatory
 for that is eue fit meat for those mo-
 and they are as wel refreshed with those
 dainties, as though they were worshipped
 about the dead with a lust about in a cold
 morning. And yet beside all this, the ho-
 lie

Al these 25 helps & remedies you shal finde as they are here writte in the book called *Sermones de sepulchro de sem-pore & de sanctis, cum Promissario exemplorum.*

The church of Rome hath sought al maner of meanes & wayes to refresh, coole, and ease the paine of the silly poore soules, which lie in the great heat of purgatory gaping for ayer, as a carpe for water: all which meanes she hath digged out of the holy scriptures.

First to begiune, she hath appointed burning Candles, which be set vp to light the poore soules in the darke places of Purgatory: because it is written, Christ is the true light, and whosoever doeth followe him, shall not walke in darkenesse. And therefore hath our holy mother practised, that at every corner of the hearse, a candle shalbe set burning, so that y^e dead should be forgiven and pardoned of some sinne whiche he hath committed, to witte, in thinking, in speaking, in doing, and in suffering.

Secondarily, she doeth succour the poore silly soules with censuring: for thereby they are released of the horrible stink which is in Purgatory.

Thirdly she doeth relieue them with holy water, which must be devoutly sprinkled vpon their graues, with a sprinkle, that thereby they may be cooled

all

all

and

and refreshed of the great and extreame heat of the fire: for it is written: Asperges me, Domine, Hyssopo: Thou shalt sprinkle me (O Lord) with Hyssope: which is to be understood, that the Parson or Curate, shall all too water my graue with a holy water sprinkle. For you may well consider, that David was dead and buried, when he spake these words, and his soule was in purgatory: otherwise, our deare mother would not sing this daily in the name of the soules departed.

Wherefore must this holy water needs as much profit them, as a couple of Egge shells: which is apparāt by y^e holy scripture. For it is written in the Gospell of S. Luke, That the rich man, when he lay burning in Hell, did require onely a drop of water, to coole his tongue. Then consider now, if a drop of water can succour & help the soules y^e lie in Hell, how much more shal y^e sweet holy water coole the soules y^e lie in purgatory, when it is so swashed and dashed ouer all the graue with a swinging holy water sprinkle?

Fourthly, they are greatly relieved by the offering of bread & wine: for through the might of such an acceptable offering,

the soules are fedde and refreshed of God.

Fiftly, with Tugels, of three, fire, and nine lessons, with De profundis, with Requiescant in pace: and with such other like pleasant tongues, as Job and Dauid song, when they lay in Purgatory: For our deare mother the holy Church of Rome hath applied all such matters vnto Purgatory.

Sixtly, they are relieved by fatte offerings: for that the soules are marvellous glad, when the Priestes get many offerings. And indeede, it is a most swete morsell for their mouthes.

Seuenthy, with praying to be saints and shee Saintes, and with singing of Latinies, Diriges and Kyrie lessons: for there are many and greate indulgencies graunted vnto them.

Eightly, with fasting & kneeling. For there is a plain text in the decrees, which saith, That the fasting of the living, is the hope of the dead.

Nintly, when men do pay for them: such debtes, as they left vnpaid.

Tenthly, when men do for the trookes of mercy, and especially when they are done

done by Priests, Monkes, or Friars.

The xi. when their executors accomplish and fulfill their last willes, and testaments, especially if they haue bequeathed any thing, either mony or lands, to any Abbie or Cloister.

The xii. when any man shall doe for them such penance as they haue left undone when it was intoynd, them by their ghostly fathers.

The xiii. when any man performeth for them such bolues of pilgrimages, and other like deuotions, as they made in their life time, and yet haue not kept them.

The xiiii. when men do pardon, or forgive them such offences, as they haue committed against any person or persons, he or she, in their life time.

The last reliefe and the best of all, is, when our cause Passes to be song or said for them: for that is farre aboue all remedies, because it is a godly drawing plaster, which hath not power only to draw soules out of Purgatorie, but also to pick out mony out of mens purses. And that same Requiem eternam being three times song in the Masse, is such a pleasaunt

medicine, that (in a moment) it doeth cleane take away al the payne and grief which the soules suffer; & bringeth them fast a slept like doymice, in so much that they feele no moze smart, neyther at the stomache, nor in the backe: yea, and though that theyr bladder were puffed vp like a Cowes bodder, so that they had not the power to pisse a plumb stone, yet with that medicine they should in the twinkling of an eye, bee as sounde as a rotten apple.

Nonnes of
Leyden in
Holland.

And yet nowe, besides al these good and wholesome meanes before specified, the good and holy Nonnes of Leyden in Holland, and all other Couentes of that profession, sounde out an other helpe of great importance: for every day, betwene Michaelmasse and all Saintes, after that the Vigils of ix. lessons bee song, then goeth the mother or Prioressse of the Cloyster into a darke Chamber, with a great rodde in her hand, and then come the Nonnes in thither one after another stark naked, every one alone, and turne vp their bare buttockes; yea, some of them as naked as my nayle, and so lie downe before the Prioressse, and there

there receive holy discipline for the soules
in Purgatorie: for, for every ten wikes
that one of them doth so receive, there is
a soule delivered out of Purgatorie and
flies up into heaven without any stay.
Is not this now a godly matter? I be-
leeve verily that al the rest of the Pönes
of other professions wil do ylike, though
it were but even for godd manner sake, &
that the father or Pastore of the Clo-
ster doth use to excuse the office many
times, when the Pönce is sicke, or
therwise earnestly occupied.

And nowe (besides all this) Durandus
writeth, That every Sunday and holy day
the soules doe play. For seeing that God
hath commanded that on the Sabbath rest & play
daye all people should rest from their labours
it is great reason that the silly soules should
bee relieved of their paynes on those dayes.
In consideration whereof it appeareth
a marvellous charitable heart of our
deare mother the holy Church of Rome
to have instituted so many holy dayes
(besides Sundayes) & commanded them
to be solemnely kept, because the soules
may upon those dayes rest them-
selves, & go a playing: so that it is to bee
thought,

thought, that they observe as well the
precepts of the holy church, as Gods co-
mandments: other wise they were no
better than Lutherans. And now we know
very well, that there continually no Lu-
therans into Purgatorie: for Purgato-
rie is only for the good Catholics which
hold fast on the church of Rome. So that
it is verely to be thought, that the poore
soules as are wel help by with so many
role holy dayes, as with the penitens dis-
cipline on their bare ardes: yet it is to
be considered, that albeit this they must
be prayed for on Sundanes & other holie
dayes, as well as on the worke dayes
wher they lie scorching & fraying in pur-
gatorie: for that hath our mother & holy
church specially commanded, being ther-
unto moued by y^e example of a good fat ho-
bar, (as Demetrius saith) because he
had forbidden his disciples to pray for the
soules in Purgatorie, upon Sundanes &
holie dayes, but only upon worke dayes,
he was soon a while by the poore soules
caught & kept to be beaten & wounded,
by y^e meane wherby he was cured and healed
his sinnes & was a good & commendment. And
therfore, I was not reuerently to say, that
I was not

In the 7.
book in sir.
de officio mor
suorum r. 2.

My soules haue some playing dates, yet
 I assure you they pay full deere for it at
 other times. For the paynes which they
 suffer there, are so extreme, that our doc-
 tors write for a trueth, That there was
 a soule which had lyeen thirtie yeares in
 Purgatory, and at last ther came an an-
 gel, who did bid the soule chosse, whether
 it would tary yet one short winters day
 in Purgatory, or that it would retorne
 into the worlde againe; and there doe a
 maruellous hard penance, to wit, for one
 long hundred yeares space, shende goe
 bare foot, and tread still upon sharp yron
 nayles, eate nothing else but brydome
 bread, and drinke bitter Gall mingled wth
 vinegar, and weare a cloth of Camels
 haire nett the skinnie, and a stone vnder
 the head in place of a pillowe. This soule
 did chosse much rather to do al that same
 hard penance in earth, than to tary one
 day longer in Purgatory. Consider now
 what a sharp biting sauce mustard is:
 for as it is written in the Decrees, There
 is no earthly payne, or martyrdom, to be co-
 pared to the paynes of Purgatory: yea, that
 holy man Thomas de Aquino sayth, That
 the paine of the fire of Hell, and the fire of
 Purgatory,

This is copi-
 ed in a ma-
 ner worde-
 forword out
 of the book
 called Ser-
 mones disci-
 puli de tēpo-
 re, & de sac-
 ris, promissu-
 ario exemplo-
 rum in the
 183. Sermon
 of the soules

Capit. quid
 in aliud dis-
 25.

Purgatory; is all one, and that they differ nothing at all, but that the one is but temporall, and the other is eternall. So that it was not without iust occasion, that Virgil set a partition of Iron and other metall betwene those two fires: although some men be of opinion that the partition was but a pale made of Mannescot, which (because it was of Manode) was long agoe burnt away: so that now Hel & Purgatory enter both in at one hole, & are both but one fire. Which is the occasion that some take upon them to say, That the fire of Purgatory, is put out: although there bee other learned men, which bring in another occasion, where by it is happened, that there is now no partition betwene Hel and Purgatory, but that they are ioyned together.

This is writtē in the Apologie of Barnard Och

the pope & his secretarie common of indulgencies and pardons,

For it is written in a certayne History: That there was a good holy Pope, which was very desirous too knowe of his Secretarie, being a good wittie and learned man, whether (as he thought) he might give a generall pardon at once for all such soules as were then in Purgatory, and ioynely withall pardon alike all such as should hereafter be cōdemned thither: so that after, there should

.be

be no more neede of Purgatorie. Whereupon his Secretary did demaunde of him this question agayne : Whether hee did not verily thinke, that if it were so, that hee had such power, if hee did not then verily belecue, that all his Pope predecessors haue had the like authoritie in their times? Whereunto the Pope answered, Yes surely, considering that all his power and authoritie came from them. Then the Secretary did demaunde of him agayne : whether that of so many Popes and holy Fathers, which had possessed that place before him, there were not one of them so mercifull and louing towards the poore soules, that had taken vppon him too doe that charitable deade, if his power did so farre extend?

Vnto this the Pope answered, As touching that he knewe not, Whereuppon the Secretary gaue him full resolution, saying, I can tell them certaynely : Once our Lorde Iesus Christ, chiefe Bishop of all Bishoppes, and Pope aboue all Popes, had full power and authoritie to doe the same, for hee was almightie : and he had also the will to doe it, for that he was most mercifull : and did likewise beare an infinite affection and loue vnto all mankind, in so much that hee did effectually

Christs indulgence & pon for rll christian soules.

Iohn 3, 18,
Iohn 5, 24

Purgatorie
cōdemned.

fectually and fulliy accomplish that matter, So that it is not needefull for any man to trouble himselfe any more aboute that matter, seeing hee hath (by offering vp of his body) obtayned a pardon of God the father, and sealed the same for euermore, with his owne pretious bloude for the redemption of all faythfull soules, past, present, or to come. So that nowe there falles no more condemnation or iudgement vpon them, neyther shall they neede to feare death, Hell, nor Purgatory, but departe out of this life directly intoo euerlasting life, as he him selfe doeth playnely testifie by Iohn the Euangelist in the Gospell.

Nowe see, out of this will some men mayntayne, That Purgatory is cleane taken away, euer since this gret and generall pardon came: in so much that diuels are come to dwell there, and haue now brought Hel and Purgatory all into one kitchen, where they broyle their soules, and to moile them at their pleasure. And so, that likewise, that good catholike Doctour Barnardus de Buisis doth defend this case with the testimonie and witnesse of Gregory: That the fire of hel and purgatory are kindled together, saying

ing, Nam (as inquit Gregorius) sub eodem igne electus purgatur, & damnatus crematur. That is to say, For (as Gregory saith) with one fire are the electe purged, and the damned burned. And therefore it is, that our deare mother the holy Church in the prayer called Offertorium, which she singeth commonly vpon All Soules day, and in the Anniverſary doth put no difference betwixt Hell and Purgatory: for these are the wordes which she doth vse:

Domine Iesu Christe Rex gloria, libera animas omnium fidelium defunctorum, de manū inferni, & de profundo lacu, libera eas de ore leonis ne absorbeat eas tartarus, sed signifer S. Michael representat eas in lucem sanctam. &c. That is to say:

O Lord Iesu Christ king of glory, deliuer thou all faithfull Soules out of the power of Hell, and out of the deepe lake: Deliuer them out of the mouth of the Lyon, that they sinke not downe into Hell, but that thy standarde bearer S. Michael may bringe them into that holy light &c.

Wherein they nowe plainly call Purgatorie, Hell. And in another Collect which they doe sing vpon the same day, they call it, *Regiones tenebrarum*, that

In his booke called *Rosarium* in the 3. parte the 2. sermon. *Offertorium* on all Soules day.

nowe but
has
nowe

is to

is to say, The Region and place of darke-
 nesse, praying vnto God, that Saint Mi-
 chael will o: may doe so much, as to de-
 liuer them from thence. In summe, they
 make but one hole, and one lake of those
 twaine. Howsoeuer it happeneth, whe-
 ther the pale that was betwene them be
 burnt, o: that Purgatory is pist out, I
 wot not, it is tivo profounde a question
 fo: vs, and therefore wee will commit
 the disputation of that matter to the
 Doctors of Louen: They may (perhaps)
 tipple out a flaggon of wine o: twain, in
 the matter, befoze they agré vppon 'it.
 It is inough fo: vs, that we haue pro-
 ued Purgatory sufficiently, not only by
 plaine textes of holy Scripture, but also
 by inheritance and possession, & so esta-
 blished it, as there is nothing to be saide
 against it.

The ix. Chapter.

*Intreating of indulgencies & pardons, pro-
 uing & establishing the same by scripture.*

Now it doth follow, that we intreat
 of pardons & indulgencies, which of
 necessitie must procede out of the foun-
 dation of Purgatory, especially if you doe
 minister

Indulgen-
 cies and
 Pardons

minister vnto it a glister of parchment,
 yllar, and lead: so; that hath a wonder-
 ful operatiō in it, sithence it doth refresh
 againe our deere mother the holy church
 of Rome, and maketh her lustie, though
 she be something troubled with a laske:
 although indeede she is now waxed so old
 and vntoild, as glisters cannot help her
 greatly, especially so long as these Here-
 tikes are still gaping after Scriptures,
 and will beleene nothing, vntlesse it be set
 downe and confirmed by the bible. Now
 therfore I will send them to the Epistle
 of Paul to the Colossians, where they
 shal finde, that Paul saith thus, Now ioy
 I in my sufferings, which I suffer for you, and
 fulfill that which is behinde of the passions of
 Christ in my flesh: for his bodies sake, which
 is the congregation. Alway prouided, that
 they shall not vnderstand nor interpret
 this text after their mundes, nor after
 the letter: to witte, as though Paul did
 meane nothing els but that he (as a me-
 ber of Christs body) doth follow Christ
 his head, in suffering for the loue of the
 congregation, and strengthening of the
 same: for this interpretation is heretical
 & doth not wel agre with the interpreta-
 tion and

Col. 1, 24

tion and beleefe of our deare mother the Church of Rome. But they must know & confesse, that Pauls meaning in that place is, that the passion of Christ is not sufficient to satisfie for all our sinnes, which we have committed since: for those must every man make satisfaction for, by good woorkes and prayers, & with bulles and indulgencies: for to that end serve the merites of such Saints, as have been canonised by Popes, & the blood of their Martyrs, which suffered in defence of the holy Church of Rome: and furthermore all the meritorious woorkes, which S. Francis S. Benidict, S. Dominick, & other holy Fathers have laide up for a helpe, which were superfluous and more then they were bound to doe. For all these merites and good woorkes, laide together upon a heape with our merites and superfluous good woorkes, which we have in store over & besides those which must needs answer for our sins: All these (I say) are shut up in a chest together, wherof our holy father & pope hath the keyes to keepe: & doth distribute them to every person according to his discretion: which is commonly according as every man doth annoint his hand

Petrus Aso-
des in Catho-
lica assertione
de lege.

Looke for
this in the
Extravag. of
Pope Cle-
ment 6. *Ru-*
bric. de peni-
sent. & remis-
sion. cap. vnige.
Dei filius. I-
tem in the
writing of
the treasure
of

hand with golden oyle : For this same golden oyle is of such strength and vertue, that there is no offence, knauery, sinne nor abhominacion so great, but it wilbe healed and made cleane with the same, as is plainly to be seene in the *Taxa penitentiaria Apostolica*, that is, In the booke of reckoning, or tax register, where the pardon & price of al sins, is set vpon certaine summes of money, which are set and taxed in the popishe or apostolike penance chamber: but now amongst the rest, the Pope dealeth most liberally with such as come to Rome, in the yere of Iubile, and do there deuoutly visite the Graues or Tombes of Peter, and Paul: for those haue full remission of all theyr sinnes, *apena & culpa*: and therewith are y two apostles maruellously recreated: for out of that may S. Peter note, that the prayer of Christe for him, when he sayd, I haue prayed for thee, that thy faith should not faile, doeth there receiue full effect, when he seeth the people so deuoutly disposed to goe visite his tombe and graue. And by this now is y likewise (which wee alledged out of S. Paul) fulfilled, insomuche (doubtlesse)

Churches taken out of the Compilation of master Iohn de Fabrica *super re lax.* Item, the gloses cap. *ansi. ex. de. panis. & remis.*

This is plainly set out in the glosse in cap. *ansi. de panis. & remis.*

¶

that

Mat. 16. 19.

This standeth like-
wise plainly
set forth in
the said
glosse, & is
confirmed
by al those
Catholike
Doctours.

that they heaue great pleasure, whē they
see such deuotion vled, & surely do laugh
withall, as though they had the toothach.
The holy Churche of Rome doeth yet
bring forth other textes of importance,
for the establishing of indulgences, as
specially where Chyriste saide vnto Pe-
ter: I shall giue vnto thee the keyes of the
kingdome of heauen: which are to bee vn-
derstande, the keyes of the Chest before
mentioned, wherein that rich treasure
is shut vp which can neuer bee emptied
nor deminished: for if it were possible,
that all the people of the worlde did goe
to Rome in one yeaere of Iubile, that eu-
ery man might receiue full indulgence &
pardon, yet should the same Chest be no
more emptied thereby, than the Ocean
Sea should be, with taking out of it one
sponefull of water: or S. Goddardes
mountaine be deminished, by taking fro
it one handfull of sand: as is plainly set
forth by a very trimme and fine verse,
as followeeh:

Mille licet sumant, deperit inde nihil.

That is to say:

Though thousands take, and none saide nay:
Yet nothing wastes or weares away.

And

And now how necessary & profitable this is, to our holy mother the church of Rome, it doeth appeare plainly out of this, That onely the indulgencies, with the letters of pardon, & the *Reservations* *In the book*
pectorales, meniales, regressus generales, & called *defen-*
specialis accessus, with other such like *sio Parisien*
curia pro li-
bertate ecc.
Gal. Ludouico
II. oblatio
aruc. 77.
 trifles moe, are woorth to the Pope of Rome in France onely, aboue two hundred thousand Crownes a yere: so that through al Christendome, it doth amount to aboue r. millions of Crownes, which is a pretie summe.

But what should I talke much of the Pope: It is not long agoe, that a simple gray frier called Samson of Millan, being by Pope Leo 10. appointed (amongest other) for one of y gatherers or receiners of the money for Buls & Indulgencies, had within a little space, gotten so much money for himselfe that he did offer to giue 120000. Ducats in ready mony, to be chosen Pope. In summe, al indulgencies, pardons, inbils, and Bulles, with the rest of the Popes authority, are lightly to be proued & declared by scripture, if men will vnderstand them rightly, & according to the exposition of our beare

120000 Ducats offered to be made Pope.

2. Book.

The Bee hine

mother the holy Church.

The x. Chapter.

Which doeth treat of the Supremacie of the Pope, and prooneth and establiseth the same by scriptures and exampls.

The Popes power.

Mat. 16. 18

Cap. 3. a do-
minus dist.
29. capis. om-
nes dist. 22.
capis non
subatur 24.
que. i. & in
the 1. decree
in the begin-
ning of Cle-
mens Epistle

NOW as touching that which is to be sayde for the supremacie, and authoritie of the Pope, that is to be prooned by so many cleare and strong testimonies and witnesses of scripture, that I can scarce tell where it is best to begin. But I may take first the best knowne & plainnest text, where Christ said: I say vnto thee, that thou art Peter, and vpon this *Petra*, (which is to say, a stone, or a rocke) will I builde my congregation, and the gates of hell shall not preuaile against them, &c. For by these fewe wordes, to beginne withall, it is witnessed (after the spirituall exposition of the holy Church) that Peter is the firme and stedfast foundation of the Church (for she hath nothing to doe with Christe in this matter:) as Clemens hath very worthily set forth in his Epistle written to James the brother of our Lord. And again, here is not
to

to be vnderſtoode by Peter, the perſon of Peter the Apoſtle: but in the name of Peter, are our holy Fathers (& Popes) pointed vnto, as with a wet finger. For whereas the heretikes wil ſay, that Peter was neuer at Rome, it is a ſtark lie. See I pray you they ſolly: wel, his head and bones lie there yet at this preſent in a golden Cheſt. And yet beſides that not only this Legend, but likewise that holy man Lippomanus, and the booke called Speculum Historiale, that is, The Mirror of Histories made by Vincentius Lirinensis, doe perfectly ſet forth, That Ieſus Chriſte met him without the towne gates of Rome: And being demaunded by Peter whether hee was going? Hee answered, I am going too Rome too bee there crucified agayne: and a while after was Peter crucified, and that vpon the ſame day, and place, & vnder the tyrant that Paul, iuſt a yere before, was put to death: yea, after that he himſelfe had bene Pope, and gouerned that Sea 35. yeres, by the ſame token that his ſeat which was helued out of a Purphyre Stone: and the Albs wherein he ſong his firſte Maſſe, doe both remaine yet for a memoziall. And

S. Peters hi
Story of
Rome.

*Capis. Qua-
uis 21. diſt. ca-
pis. ſacroſa-
cto diſt. 22.
cap. beati 2.
Qua. 7. capis
Fundamenta
de electione
& electi po-
reſſate.*

Read the
Acts of the
Apostles
where is tre
ated of Cor
nelius the
captaine of
the couicell
at hierusalē
of Peters
imprisonēt
& in many
other places

Gal. 10, 27, 8

although Saint Luke doth testifie, that he continued very long at Hierusalem : yea, and that in the very same time that hee shoulde haue bene at Rome : by the reckoning and calculation of our deare mother the holy Church of Rome : and that Paul doth seeme to agree with the same, where he writeth, that the time that he lay in the pryson in Rome, there was not one of the saythfull that did visit or assist him : I leave to say that Peter shoulde then haue bene Pope: but at this cannot perswade vs. For that is to be answered, that Saint Luke might be ouersene in his writing, and I thinke hee was no good Arithmetician : or else we may say (as diuers Lutherans themselves confesse,) that one body may be in two or three, or moe sundrie places, at one time. And touching that he had perhaps forgotten that Peter was Pope of Rome: as is apparant by that he writeth to the Galathians, where he saith, That Peter was appoynted for an Apostle to the Iewes, and he himself to the Gentiles. Or else it may be wel answered, that it was not decent for Peter, being a Prince, and duke ouer all the Apostles

postles, to goe seeke oꝝ visite such a simple fellow as Paul was, lying in prison: Considering how Pope Gregory the 7. his successor, about y^e yere one thousand and seuentie, did suffer the noble Emperour Henry 4. who came in the colde winter, simply clad, bare headed, & bare foote, most humbly desiring to haue access to his holinesse, being then in the towne of Gamisen, his holynesse did (as is before said) suffer him to tarry before the gates of the towne, three daies without once looking upon him oꝝ sending to him. I let alone that he would once step a foote too goe meete him, being in the meane space passing his time and dallying with his Cartesians, and with the Dutchesse Matildis, who yet at last did make intercession for the Emperour. Wherefore, is it not to be thought then, that Peter did likewise stande upon his grauitie and reputation, without much going to the prison, to seeke Paul, oꝝ visite him? Especially considering, howe busie he was to appoynt & set new prelates in euery place. For it might perhaps be, y^e Peter was not very well at ease: oꝝ diuers other occasiōs might cause it. But this is alway to be believed, & holdē for a

Gregory 7

The emperour Henry the fourth this doth *Platina*, write, *Benno Cardinalis* & other Historiographer.

This doth al the catholike doctors write, & many old histories, which yet notwithstanding do not agree among themselves, so that ther may be false heads amongst them as it seemeth.

This is set
forth in the
2. decretall
Epistle of A-
nacleus writ-
ten touching
the ordering
of bishops &
archbishops
In the first
booke of the
council cap.
Provinces dist.
39. This
witnessing of
David in the
98. Psal. is
brought in
in the 3. E-
pistle of Ana-
cleus treating
of the Patri-
archs, & in the
Decret. cap.
Sacrosancta
dist. 3. 1. 1.
Math. 12. 1
Marke 9. 53
Luke 9. 46

trueth, That Peter was five and twenty
yeares complete, resident at Rome, and dis-
tributed the landes to euery one, according
as he thought good: and likewise ordeined
and instituted Prelates, bishops, and Arche-
bishops, ouer all the worlde, and deposed the
heathen gouernours, which at that time bare
rule, out of their places, and placed other in
their roomes, which hee did name Primates,
for that euery man came to receiue iudgement
at their handes as is very finely and at large
set out in the Epistle of Anacleus, and in the
booke of decrees. And that this is well
founded vpon the Scripture, it is appa-
rant by the wordes of the said Anacleus,
who doth bring in (for verifying of his
saying) plain textes out of the Psalmes,
to witte, Moses and Aaron with theyr
Priestes, for out of that is forcibly con-
cluded (as hee sayeth) that the Pope of
Rome is the head of the Church. Is
not that well shot, God save the marke.
Also the holy Apostles (sayth he) did de-
bate and determin amongst themselves
(as I thinke at that time, when they
did strine who should be chiefe amongst
them) & the Bishop of euery Countrey
should know, who should be next vnder
him:

him: so, notwithstanding, that they were all Apostles alike, yet did Christ giue that vantage to Peter, that hee shoulde be chiefe of the Apostles, and so named him Cephas: that is to say, The chief head or Prince of the Apostles. See now, this is the exposition of our deare moother the holy church of Rome, vpon these words of Christe: Thou art Cephas. And yet it is true, that Cephas is a worde of the Chaldee tongue, and doth not signifie A head, but A stone: as Petra doth in the Graeke, or Latin: so so S. Iohn the Euangelist himselfe doth expounde it. But notwithstanding that, seeing it hath pleased our deare mother the holy Church of Rome, to vnderstand it so, considering that this worde Cephas or Cepha doeth signifie in the Chaldee tongue, A stone, and the like word in maner in the Graeke, and in the French tongue, doth signifie A head, as to wit, Cephalus or Chesse, therefore it is good reason that we take the exposition of Iohn as literal, & repose our selues vpon the exposition of our deare mother & holy Church: who onely in deede, hath the power and authoritie, to interpret the Scripture spiritually, and allegorically

How Christ willed his apostles to vse themselves in bearing rule one ouer another: You shall find in Luke. 22, 25, 26.

Mat. 20, 25 26.

Marke 10, 44, 45.

Iohn 1, 42

*Glosse in ca-
pise antiquo-
ris ext-de pe-
nitentia & re-
missionibus.*

So that this worde Cephas, must needs signifie A head, and not A stone: as is plain to be seene in the glosse of the decretals.

And out of this we haue to note two principall poyntes. The first is, that the holie Church hath such power and autoritie, that she can (not onely) change the bread into flesh, but is able to make of a stone a head, and as well transubstantiate the wordes as the bread. The second is, that a man may make a good similitude or parable, vpon the neerenesse of names in Speech, which in pronounciation doe sounde one like another, as the helie Church hath concluded hereupon, That Saint Clare can make diuine eyes looke cleere: S. Quintine, can heale the quinsie in the head: and S. Valensine the falling sicknesse: and Saint Etropius the droppe: because these names in pronounciation doe sound one like another. And yet this cannot alway fall out so: for then might the Heretikes conclude out of the same, that Curates are cutres: the Spirituality, spitefaulty: Bishops very bitesheeps: Cardinals, carnals: and that Master Gentianus after the French, is vngentianus, that is, a proper Ass: & Blindiafi-

*S. Clara,
S. Quintine.
S. Valensine
S. Etropius.*

nos, a blind Ass. Which thing now can
 not be so, considering that Asses are not
 accustomed to write books, as these men
 haue done. Therfore we must remit the
 iudgment of these matters (in like cases
 & néerences of names) to the holy Church
 when they shall be so vnderstood, & when
 they shal not be so taken. Now doth our
 deare mother the holy Churche, inioyn di-
 uers other godly and plaine Scriptures,
 wherewith to proppe vp, & make fast the
 seate of our holy father the Pope: as spe-
 cially, where it is written: That Christ
 came to fulfill the will of his father. For
 that must needes follow, That all good
 Christen men are bound to fulfil the will
 of their holy mother & Church of Rome,
 of which Churche the Pope (without al
 doubt) is the supreme head. And againe,
 God speaketh by the mouth of his Pro-
 phet Eloyas: But doth the axe boast it selfe
 against him that heweth therewith? Or doth
 the sawe make any bragging against him that
 ruleth it? Signifying thereby, that the
 King of the Assyrians had no power a-
 gainst the almightie God, who would
 vse him as an axe, or a saw, to punish &

Ioh 4. 34, 5.
30.

Esay 10, 15

Which testi-

mony was

alledged by

Pope Nico-

las, *verbasim*

vnto this

purpose in

an epist. by

him writte

that was

sent to the

bishop of

Const. & it

is likewise in

the decrees

cap. *inferias*

sedes dist. 1.

at.

correct

correct his people by him. Out of this hath our mother the holy Church of Rome concluded, & (as she saith) made it appeare clearer then the Sunne, that there is no power nor authoritie in this worlde, but in the power of the holy sea and pope of Rome, to correct or punish the same. And this she doth establish yet more strongly, by the wordes of Paule, who sayth: That the naturall man cannot conceiue nor vnderstand Gods doings: but the spirituall man doeth vnderstande and rule all thinges, but may not be ruled by any man. For this doeth the holy Church vnderstand by the pope of Rome, that he is of himselfe so spirituall and ghostly, that no man may nor can iudge nor punish him.

*Boniface 18.
in the Extra
uagantes tracti
de maiori a-
re & obedi-
entia. quod e-
st.*

Gr. 2. l. 1.

This doth
the Pope
Boniface the
8. write in

Nowe further his power is established in the first booke of Moses called Genesis, where it is written, That God in the beginning did shape both Heauen and Earth. For now, that is as much too say (after the exposition of y^e holie church of Rome) that y^e pope is y^e beginning of al thinges. Considering there is no mention made but of one beginning. It is not saide: In the beginning, as of moe or many beginnings: and therefore whosoener shoulde

com,

compare the Emperour to be as god as
the Pope, he is a ranke Heretike, and of
the sect of the Manichees, who saide, There
was moe beginninges of all thinges, than one.
What thinke you now of this? is not
this a good bagpipe too play a galiarde
vpon? But nowe, tarie yet a little, it is
likewise written, That God did shape
two great lights, a great light & a lesser: which
do signifie (after the interpretation of
the holy church) that the Pope of Rome
is aboue all other Potentates, and a-
boue the Emperour: for he is the Sunne,
and the Emperour is the Moone. Wher-
by now is clearely to be seene, that Mo-
ses had a foreknowledge of the Pope &
his autority. And Job must needs haue
had some feeling of his conning. For
thus God said vnto Job: Knowest thou (I
pray thee) how the heauens are gouerned?
Or canst thou rule him vpon earth? That is
(after the interpretation of the holye
church) That euen as in the heauen one e-
ternall God doeth gouerne all thinges, and
as the holy Trinitie is brought to one onely
vnitie: The like consequence must fall out
here vpon earth. So that here the Pope onely
must haue dominion ouer all estates, Duke-
domes

his Extra
uag. Tractat.
de maioritate
& obediencia
ff. in hac eius-
dem.

Two great
lightes:

Iob. 38, 33.
This inter-
pretation
with the o-
ther two fol-
lowing are
worthily
written in
the glosse of
the decre-
tals in the
Cap. anti-
quorum ex
de penitentia
& remissi-
onibus.

The Pope a
boue all
kinges

Rom II, 25,
26.

Iohn 10, 16,

The Pope
is a king.
This you
shall find in
the text be-
fore alledg-
ed of the de-
cretals ff in
bac ext, de
maioritate &
obediencia.

domes, kingdomes, and other whatsoever, in consideration that he is the onely line, leuell, and compasse, whereby all other people are and ought to be directed. And in consideration hereof is the prophesie of Paul thus vnderstood, saying: Vntill the fulnesse of the Gentiles be come, and then shal all Israel be saued : ioyning this, with that which Christ saide: So that there shalbe but one flocke, and one shepheard : as twv vnderstand, When all the nations vpon earth, shall be subiect to the Pope. Like as now in our daies we haue seen a good beginning, & doe daily see with our eyes very great appearance of more. And that the Pope ought not only to haue a spiritual gouernment as a Bishop : but must likewise maintaine a woꝛldly gouernment as a king, is by cleare testimonie of Scripture of our deare mother the holy church approued. For there is without doubt, a plaine Text, that the Apostles did say: Behold heare are two swordes, Wtherunto Christ answered not saying: That it was too many, but that, that was ynough. Nowe out of this doeth our deare Mother conclude, That the Pope of Rome must vse two swordes, to wit

witte, a Spirituall, and a temporall
 (worde. No ball, ho: how wil this sound
 in the eares of the Heretikes?

But now must they vnderstande for
 a speciall matter, that a good while agoe
 there was in Spaine an honest Span,
 who coulde not vnderstande it so, say-
 ing that this scripture did serue nothing
 at all to that purpose. And by and by,
 the holy inquisition (which is the dearest
 and chiefest nurse and fosterfather of the
 Church, of Rome) did take him, & burne
 him at a stake, as one which had highly
 blasphemed: because that vpon his opini-
 on shoulde followe, that the holy church
 hath not full power to enterprate the
 scripture as she will: which I assure you
 is a terrible slander.

Wherefore haue these heretikes need to
 looke well to the matter, and keepe their
 tongues, and giue care to other testimo-
 nies and witnesses. For yet besides this,
 Christ said to Peter: Put vp thy sworde
 into thy sheath. Out of these wordes doeth
 plainly appeare (as our holy sather Bo-
 nifacius the 8. saith) That both the swords
 as well the temporall, as the spirituall,
 are vnder the power and iurisdiction of

In the ex-
 traugants
de maior. &
obedi. and is
 likewise so
 concluded
 in the coun-
 sel of
 the Reines

the Church, Yea, and it is very necessary that the one sword be subiect to the other, which is to be understood, That the temporall iurisdiction and authoritie must be subiect to the spirituall and ecclesiastical power and authoritie. For (according to the saying of Saint Paule) There is no power or authoritie, but that which is appointed by God, Truly (saith he) there would be no good regiment if the one sword were not subiect to the other, and that the lower and inferiour were (by some good meanes) brought in subiection and obedience to the higher and superiour. Consider this is the onely the natural and grounded interpretation of the before alledged text of the holy Scripture, as our deare mother the holy Church hath interpreted the same, worde by worde. Is not this Wopingaie then truely shot down? Let these Huguenotes, & Lutherans come out now, who crie alway that wee cannot establissh y^e power and authoritie of y^e Pope by any scriptures: now they may see, that we haue scriptures inough to hit the marke withall.

But now will wee teach out of the Scriptures, That the Pope onely hath power

power to consecrate & hallow churches,
 & to blesse alters. Marke well the words
 plainly set out in the Psalmes, where
 it is written, Except the Lorde builde the
 house, their labour is but lost that buile it.
 For this is the very Text, that the holy
 Fathers assembled at the Councell of
 Carthage, were chiefly perswaded by to
 giue by speciall commaundement, That
 no common or simple Priest should take vp-
 pon him too doe any such thing. Was
 not that (I pray you) a matter of impor-
 tance to consult vpon? And yet besides
 this, it is there written: I am the Vine,
 you are the branches, he that remaines in me
 and I in him, shall bring forth much fruite;
 which the holy Church vnderstanding
 of the Pope, hath resolutely concluded,
 That no man may consecrate or hallow any
 Church but hee alone. Think you not
 that they had great reason so to doe? And
 therefore no doubt they are herein very
 well founded, and vpon great reason per-
 swaded out of this, and all the other
 Textes before alleadged, to conclude,
 teache, and determine thus, That the
 Pope is not onely a man, but Gods Lieute-
 nant: yea a GOD himselfe vpon earth: by

For blessing
 and hallow-
 ing of church-
 es & altars.
 Psalm. 127.
 §. Durandus
 in the booke
 called Racio-
 nales diu. offi-
 lib. 1. rubi-7.
 de dedicatione.
 Eccl. John
 15. 1.

a. Glosse in §
 Extragantes
 de verb. signifi-
 ad Apo. 2. nos
 li. 6. de sen. &
 10. in. dicata.
 Item read
 hereupon the
 plaine texts
 in the hebre-
 talis cap.
 Quando. per-
 sonam de
 trans episcop.
 and the glosse
 in the deere-
 tal. lib. 1. de
 electione. & e-
 lecti. potestate
 and alleadged
 vpon that.
 cap. quos De-
 us. 3. 9, 2.

b Glosse up-
pon the Pre-
face of the ve-
cerals, only
in the 6.
book.

e Cap. sic om-
nes dist. 19.
d cap. si quis
sus dente. 17.
23. 4.

e ca. Principis
di. 13.

f Cap. in me-
moriam dist.
19.

g Cap. Post
semper 9. 9. 3.

& cap. Euphe-
mism. 23. 9. 3.

h Cap. si Papa
& ibi. glossa di.

4. cap. parat.
cap. nemo in-
dicabit. cap. a-

lium cap.
facta ca. eius

& per mandum
with the o-

ther chapters
following. 9.

can. a. quest. 1

icp. omnes
dist. 22. ca. non

nos dist. 40. &

the glosse in
Extraspont.

cap. 1 de rel-
ordin. Papz

Semachus, &
Arnoldus Bar-

barn. glos in
Extrau. ad A-

postol. de Pa-
dist. 3. si per-

sona,

The Bee hive

which occasion hee doeth likewise
change his name, at suche times as he
is promoted to the Popes seates, speci-
ally so; that he doeth likewise alter his
nature, and from the degree of a man, is
become halfe a God.

And vpon this consideration e must
his mandates be obserued, as Gods co-
mandements. Yea, it is not lawfull for
any man to doubt or to reason vpon his
title and authoritie. For he may (if it so
come in his head) set vp and establisth a
new seruing of God, or religion: and al-
men must (of necessitie) folow his com-
mandements, how heauy or incompo-
table soeuer they be. For he can (of an e-
arrant knaue) make an honest man: he
neither may he by any man be iudged
or punished: no not although hee runne
headlong to hel, & carrie a great company
with him, seeing it is he that iudgeth all
men by his absolute power. Yea there is
giuen to him, a full power & authority,
as wel in heauē as in earth: & he must bee
of all men esteemed holy: yea, although
he were knowne to be an arrant knaue,
and vile varlet: neither may any man
say vnto him, Therefore doe yet so, or so.
And

And therefore the holy Church doeth
 say, declare, & pronounce, That it is most
 needfull that all Christen men (for their salua-
 tion sake) submit themselves wholly vnder
 the pope of Rome. as it is written in the
 first of John: And of his fulnesse haue we
 all receiued euen grace for grace. Which
 being vnderstande according to the let-
 ter, may well bee applied to Christ: but
 after the spirituall vnderstanding, which
 is according to the interpretation of the
 holy Church, and of the Catholike do-
 ctors, it is (without doubt) to be vnder-
 stande of the Pope of Rome. And there-
 fore doeth Calas say: what wil you do in
 the day of the visitation & destruction, which
 shal come from farre? To whom wil ye runne
 for helpe? Or to whome wil yee giue your
 honour, that he may keepe it? This is now
 to be vnderstande (after the interpretation
 of the holy Church). That the Pope of
 Rome is all our honour and wealth.

For how can it be otherwise vnder-
 stande? Considering that he hath the

manner verbatim in the booke called Ceremoniale, s. a
 Roman. eccles. in the 2. Chap. of the 1. booke.

a Extra de
 maioriata &
 obediencia
 paragrah.
 porto. & adde
 likewise vpon
 all these mat-
 ters, Hosien
 fis anoble
 Canonist.
 in summa ciu.
 de officio lega-
 ti s. quod per-
 tinent ad officiu-
 um, m. 3. &
 likewise spo-
 ken by Nico-
 las Coetius in
 his treatise
 de potestate
 leg. al. iteno.
 Nu 23 & 24.
 a John 1, 18
 b Extra. de. vii.
 pallii, ad ho-
 norem,
 Chap 10, 14.
 c Cap aliorum
 hominum,
 Can. quæst. 3.
 d Troilus Mal-
 uirius in his
 treatise de
 Canoniz. acio-
 ne Sacerdotum
 incho. 1. dubio
 e This stand-
 eth written in

called Cere
monies: Ro
man Ecclesi.
In the second
chap. of the
1. booke.

Hierarchie to
to say an holy
regiment, a
was called
Dionysial the
one called
Dionysius, who
saith that the
Romish
Church was
Areopagi.
whereof Luke
doth speake
in the Act. of
the Apostles:
other say that
it was S. Di
onys. of Pa
ris: other
take it but
for a fained
name, and a
false booke
which is put
out in his
name, where

he doeth set forth the heavenly Hierarchie or regiment, with al
chores of Angels, with al the stoules and ranks, so perfectly as
though he had dwelt there ten yeres. Or me, I may order: and by
this Dionysio Hierarchie, the holy regiment that Dionysius comman
deth, that is Baachus companions doe keepe up on the Saints ho
lidayes, which the Pope hath canonized, as on Telleth euen,
Saint Martinen, and such like.

power to chuse any man or womā whō
he liketh of and him or her, in the name
of God, or in his owne name: yea, and
that without the will or consent of his
Cardinalles, declare, pronounce and
iudge for a Sainte, canonize them, put
them in the kallender, place them in the
register of Saintes: and so appoint the
a roome in the Romishe Hierarchie, either
amongst Angels and Archangels, or els
amongst Martyrs and Confessours, as
he shall thinke good: willing and com
maunding, That in euery Church, one
holy day shall be kept for them, and de
uoute service said and done that day, as
to an holy Saint is proper and appertei
ning: yea, and further, giue and graunt
to all such as shall once a yere (being
shriuen and doing penance) goe on pil
grimage, and visite the tombe of such a
newe Saint, pardon of all their finnes,
for one whole yere and fourtie daies.

Yea, moreover, he may (if it be his pleasure) depose, deface, & blot out of the Kalender, and register, such as haue bene a long time canonized and worshipped: as did appeare by Pope Boniface the 8. who caused S. Herman of Ferrarie, to be digged out of his grane & burnt. after he had bin taken and esteemed for a Sainte more then twentie yeares. And that which is more, wee find written, That Pope Clement the 5. (about the yeere of our Lord, 1309) did charge and command the Angels, through his Popish authority & power, that they should take the soules of all such, as coming in Pilgrimage towards Rome, did die by the way, and soorthwith carrie them intoo Heauen without any delay or tarrying, or without letting them once smell the fire of Purgatory: as appeareth by his Bulles hereupon graunted and made: whereof diuerse coppies do (at this day) lie at Viennne at Limoges, and at Poytiers, towne in France, in the Chests where the priuiledges of the same towne are kepte. Wherefore then (I pray you) shoulde not wee willingly accepte him for al our wealth and honour, seeing hee can cano-

Read the 1.
chap. of the
2 parte.

That is to
say the crea-
tor of the
creator of all
things. 2.

Chel. 2. 4

Dan. 11. 36

These pro-

phesies of

Daniel Paul

Euerardus

Archbishop

of Salisbury

hath inter-

posed upon

the Pope of

Rome, like

as is to be

seen in the

booke called

Annales A-

ventin lib. 7

And so like,

wise the Em-

peror Frede-

ricke 2. hath

done the like

& set it forth

so, even in

the same place.

And Arnol-

dus Bishop

of Orleans did

the like in

the Council

of Reims,

nize, make and unmake his Saintes and
the Saintes: and hath likewise power
ouer the Angels of heauen: I doe not
speake of this, that he, as a king & priest,
can make God: yea, and create him, who
only createth all things, as it is written
in the booke called, Stella Clericoru, which
is to say, the starre of the Clerks, or priests:
wherein all Priestes are named, Crea-
res Creatoris. And holwe, he maketh all
Priests: so that he may iustly be called,
* Creator creatoru creatoris: that is to say,
The Creatour of those which haue shapen
and created the very Creatour of all things.
So that the writing of Paule to the
Thessalonians, where he speaketh of the
Pope of Rome is not amisse: where he
saith. That he shall extoll and aduance himself
aboue all things that is named God, or Gods
seruice, and shall sit in the temple of God, as
though he were God himselfe, and proclame
himselfe for God. Which thing also was
before spoken by the prophete Daniell,
That he should lift and set vp himselfe aboue
all Godheade and should speake marvellous
things against God, and doe every thing after
his owne luste: placing himselfe aboue all
things in the worlde, distributing lands and
king-

kingdomes, euen as hee best list and will, **Power**, according to this prophesie, hath our deare moother the holy Church obdeyned and concluded, That hee hath full power and authoritie too dooe whatsoeuer his will and pleasure is, and that hee may dispense both with the olde and newe testament: with any othe, vowc, or promise.

In summe, hee is ouer and aboue all iudgements, of God or man, to make of nothing something, of streight crooked, and of crooked streight, to transubstantiate and chaunge the soune and substance of thinges, euen as it shal come in his head: for vnto him are al lawes and iudgements subiecte, and neyther any lawe nor iudgement hath power or iurisdiction ouer him: for that he is the liuely founteine of lawe and iudgement, who (as touching matters of our faith) cannot (in any point) faile or misse: & therfore he may order and determine bypon al matters touching our beliefe & faith, & so interpret, the scripture, as he thinketh good: he onely may take and leaue, doe and vndoe. In so much that (though all the world were agaynst him)

Read Cap.
12. with the
glosse dist. 4.
& 17. And
same is fortifi-
fied by sigifi-
cant. Neap.
Reade the
glosse upon
the first booke
of the decrees.
Ials Gregoris
in de translatione
Episcopali, ca.
quinto perso-
nam, ther pon-
nal find the
place set forth
and establish-
shed by wit-
nesses of the
decrees.
Item the
glosse of the
decrees. caus.
15. que. 1.
And in the
Extraneag. loan
23. tit. 14.
cum. in te.
in Dancz-
mita writing
vpon the same
place. Forta-
nina Gracia,
in lib. 1. in
Prim. 4. Co de
Lactia.

The Bee hine

Cardus senior
ex Baldo, in
Concil. 20. in
finelom, de
tut. recemata:
Caal. in tract
de potestat.
Pape. August.
Berou in Ru-
br de off. de
leg num. 10.
Berou in cap.
cum in inna.
1. de iuris.
Decius & Lu-
dovic. Gome-
sin up in
ny places.
Zodoricus Za-
morensis in
specul. huma-
ne vite lib. 2.
cap. 1. Barth.
Chaffin in co-
tolog. glorie
mundi in 4.
parte in 7. con-
sideratio. An-
tonius Floren.
in his Summa.
This dith
Felinus wit-
nes in many
places.
In cap. quoni-
am de viti Ec-
cle. 6. Ioannes
de tute cre-
mata in ma-
ny places.
Antonius de
Rosellis, Cor-
secus, Siculus
in tract. de
regi potesta.

yet must we take his part To be hyese:
there is no man to be copared vnto him,
but God alone: and therefore can he doe
all things that God doth. For look what
soeuer God doth in heauen, the like doth
the Pope here in earth. What should a
man say more: His authority & power
is so greate, that no tongue can expresse
it, neyther is it possible for the capacite
of man to conceiue it: as Zodoricus Zamo-
rensis and Bartholus Chassaneus, yea the
whole Catholike Church of Rome hath
determined and concluded. For as Anto-
nius Florentious doth testify, he is aboue
all creatures, and his might, and power
doth extende euen to matters in heauen
earth, and hell: for that he is the cause
of causes, and the Lorde of Lordes, the
Head & Bridegrome of the whol church,
yea, the high and principall Governour
of the worlde vniuersall: he is the light,
the brightnesse, and the very foundation
of sayth, and the verie Summe and
Touchstone of the truth: he is the high-
est stepe of the staires, and all in all,
whatsoeuer can be thought or said. For
as touching the giuing & distributing of
Kingdomes, Dukedomes, landes, and

Countries, to whom, and when he shall
thinke good : that office hee hath first and
sure in possession, and doeth dayly prac-
tise and put the same in exercise : as is
right too bee understode by this pretie
pretie verse following :

Petra dedit Petro, Petrus diadema Rodul-

pho. That is to say :

The Rocks gave Peter and his race,

a princely and imperiall crowne :

And Ralfe receined from Peters Grace,

a royall diademe of renowne.

Which trimme verse was (by the before
named Pope Gregory 7. (after that hee
had excommunicated the sayde Empe-
rour Henrie 4. and cursed all his adhe-
rentes) sent vnto Ralphe the Duke of
Swaben with an imperiall crowne : ad-
uertising him playnely therewithal, that
it lay wholly in his handes, to giue too
whomsoever it pleased him, aswel the
Empyre, as the crowne : wherein he did
finely prophesie in such order, as Caiphas
the Iewish Pope had prophesied, saying
That he woulde neuer bee esteemed as Pope,
if there did not die the same yeare before
Whitsonide a false or vniust King : For it
came euen so to passe : Not that the Em-
perour

*Read Benne
the cardinal,
Ioannes Ma-
rius, Mavehi
storiarū, chro-
nica Sigebey-
ri, Placina,
& other mo
writers of
Histories.*

perour Henry (by whom hee spake) did die that yere: but that the lot fell vpon Ralphe, to whom the Pope had giuen the Imperial crowne, who was the same yere pitifully slayne, his handes first cut of, and he lamenting soze befoze the Bishoppes, That through informing of the Pope and their prouokinges hee had made him and his accursed, and rebelled against his owne Lorde & supreme head. Now a little after this did succeed Pope Paschalis 2. who againe excommunicated a fresh the Emperour, and commaunded the Earle of Flaunders, called Robert, to destroy with fire and sword, the territories of Luek and Camericke, because that they woulde remayne true vnto their natural Lord and Soueraigne the Emperour Henry: Yea, hee did giue the Imperial crowne with al the Jewels of the Empire to Henry the 5. sonne vnto the sayde Henry the 4. Emperour: and herein preuayled so much, that hee did prouoke the sonne to rebel and persecute his owne Lord and naturall father, yea, with such horrible & vnnaturall malice, that he let him (most pitifully) straine in the prison at Luek: which hapned in the yere

Paschalis
Pope

The Popes
letter to Robert the
Earle of
Flanders
written in
the second
of booke
councels
folio 8. 10.

yeere of our Lord 1108. Nepther would
 he receiue the Lukeners to grace, till such
 time as they had taken vp the dead car-
 case of his father (which was by them
 there buried) and cast the same out into
 the fieldes, like the carion of a dog. And
 by that meanes the Lukeners were like-
 wise discharged of the excommunicati-
 on which Pope Paschalis, had layd upon
 them.

Reade the
 chronicle of
 Robert Bar-
 nes, Euseb.
 & Naclerus

Open may likewise very wel conceiue
 the same by the example of the Empe-
 rour Fredericke Barbarossa, who after a
 great many of excommunications and
 curses was in the end within the towne
 of Venice vpon the great market called
 S. Markes place (at the top of 6 staires
 of the great Church or Pallace) troden
 vpon the neck by Pope Alexander 3. euen
 with his fete: who, for the establishing
 of his authoritie and power, did v-
 sarpe and openly pronounce before all
 the people this saying in the Psalm: *Super Aspidem & Basiliscum equitabis*
& conculcabis Lionem & Draconem:
 That is too say, Thou shalt ryde vpon
 the Lyon and the Adder: the young Ly-
 on and the Dragon shalt thou treade vnder
 thy

Fredericus
 Barbarossa.

Read Iohn
 Charion in
 his cronicle
 and other
 writers of
 Chronicles

Psal. 91

thy secte &c.

*Franciscus
Dandalius.*

*Que 45. &
46, whole
through.*

*August. de
Ancona in
suma de Ec-
clesiastopotestas
quest. 1. arti-
culo 7. And
more other
canonists
Iacobus de
Terana, chā*

And thus likewise was Francisus
Dandalius Duke of Venice, excommunica-
ted and banished by Pope Clement, and
enioyned vnto certayne penance: which
was, That hee shoulde goe creeping a-
longest the Popes pallace, vpon his
handes and knees, with a collar about
his necke like a dogge. So that it is ap-
parant, that the Pope of Rome hath full
and absolute power ouer all Kinges,
Dukes, and Princes: and therfore may
commaund them, as his subiectes and
tenantes: and may extoll or aduance,
and disgrace or depose them, euen as hee
shall thinke good. Which authoritie of
his doeth extende and reach so far, that
he hath likewise full power, commande-
ment and iurisdiction ouer the Kinges
and Emperours of Turkie, and other
Heathen Countries. Insomuch that a
man may lawfully appeale vnto him
(in any matter) from before any earth-
ly Prince or Potentate. In summe, hee
hath vnder him the rule & government
of all Emperiall, Princely, and Spirit-
tuall iurisdiction: for hee is consecrated
as a Priest, and crowned as a king: and

is

is therefore the King of Kings, & Lord
of Lordes.

For as touching that whiche these
heretikes do alleadge against this, That
Christ shoulde haue saide: Give vnto Ce-
sar that which is Cæsars, and vnto God that
which to God belongeth, that (sayeth our
mother the holy Church) was not a per-
petuall rule; but stode in effect only for
a short time, to wit, till such time as
Christ had suffered, and was ascended
vp into heauen. For nowe too answer
that where he sayeth: After that I shall
be lifted vp from the earth, I will drawe all
things vp after mee: that is thus to be
vnderstode, (sayeth the holy Church of
Rome) That Christ after his ascension
into heauen, should take all kingdomes
Dukedomes, and suche like out of the
possession of Kings, Dukes, &c. and that
by meanes of his souldiers, especially by
his Romish Apostles. And whereas in
other places he doeth forbid his Disci-
ples to secke after, or to receiue gold or
siluer, that must likewise be vnderstode,
but till suche time onely, as they haue
brought in subiection and vnder them al
kingdomes, and so to leaue the same by
will

berlaime to
pope Urban
6. writeth
this, *In tras-
tatu Monar-
chiali, qui in-
cipit: Reddi-
to que sunt
Cæsari Cæ-
sari, &c.*
Mat. 22, 21.
Mar. 12, 17.
Luke 20, 25

Mat. 10, 9.
Mar. 6, 8.
Luke 9, 3, 12,

this doth
Platina wit-
nesse in the
book of the
Popes wher
he doth set
forth the
life of Alex-
ander the 3.

1. 1. 1. 1.
1. 1. 1. 1.
1. 1. 1. 1.
1. 1. 1. 1.

Fredericke
the 1. depo-
sed by Gre-
gory the 9.
in anno. 4.

1. 1. 1. 1.
1. 1. 1. 1.
1. 1. 1. 1.

will and Testament unto the Popes of
Rome (their successors :) for then en-
deth that determination. And that was
the cause why the Popes began to tra-
uell with a deliberate intentio, to make
a diuision of the Imperiall Crowne of
Rome, who then had the East and West
Country of Greece, and almost the
whole world in subiection : as Pope A-
lexander 3. did plainly acknowledge vnto
the Embassadors of Emanuel Empe-
rour of Grecia, declaring plainly, That
he in no wise would haue the Empire
of Grecia and the Empire of Rome vni-
ted and ioyned together againe in one:
which was done especially to the intent
that he might be the better able to ouer-
rule them both.

And out of that it doeth likewise
grow, that Gregory the ninth, and Inno-
centius the fourth, Popes of Rome, did
depose the Emperour Fredericke the 5.
conde, and absolved his subjects of their
oath which they had taken and made vnto
him : & about that, did excommunicate
and banishe all such his subjects,
as did remaine faithfull and true vnto
him. And furthermore, granted great
indul-

indulgence and pardon to such as would rebelliously rise up to destroy and confound them. And yet besides all this, after that hee (with the summe of an hundred and twentie thousand markes of golde in weight) had redeemed and set free himselfe out of the excommunication of the saide Pope Gregory, yet was hee (notwithstanding that) once againe accursed and banished. Insomuche that Henry Laograwe of Thuring was chosen Emperour: and after his death, (which was very sodein) the Imperiall crowne was given to one William the Earle of Hollande: who very shortly after that, was by the Freeses slaine. After whose death the Empire was remaine tenen- tene yeares complet without head or Emperour.

And yet I pray you, consider: Does not kinde by all perfecte Histories, that Pope Urbane the fourth, did about the yeere of our Loide 1264. violently dispossesse Conradanus some sonne to Coorade, then Emperour of the kingdome of Scilia, notwithstanding the same, did by iust title of inheritance apperteyne unto him, and gaue the same to

Neucleus,

Emperour
William con-
tic of Hol-
land slaine
by the Freeses.

Urbane 4.
Conradinus
King of Scilia
his Lib
to guid
all

Read the
Chronicles
of France.

Pope Ni-
cholas 3.

Frenchmen
murdered
in the vespers
of Scicilia.
ana.

Martin
did curse &
banish Pe-
ter king of
Scicilia.

to Charles Earle of Angiou de Pro-
vince, and brother to Lodouike king of
of France, and his successor Clement the
fourth, did set the Crowne vpon his
head, with condition, that hee shoulde
yeerely pay to the See of Rome, forty
thousand Crownes of Golde.

Now to deface that deed and intent,
Pope Nicholas the third about the yere
of our Lord 1268. caused Peter the king
of Aragon, who had married the cousine
germane of the said Conradinus to come
out of Italy, to depuise the said Charles
of the same, and brought the matter so
farre, that hee take perforce the said
kingdome of Scicilia, having first by a
crafty practise (in one night) caused most
cruelly to be murdered (by the Scicilian
ans) all the French both men and wo-
men, and children, young and olde, that
were within the Islande of Scicilia by
reason whereof, they be yet at this day
for a common by worde, to call it, The
Scicilian Cuen-song. And then after, to
the contrary of this, his successor Pope
Martin, the fourth, did both banish and
curse the said Peter: and so not onely
committed the defence and custodie of
the

the

the said kingdome of Sicilia vnto Robarte Earle of Artoys, for and to the vse of the sonne of the sayd Charles, who was kept prisoner in the hands of his enemies: but did likewise take from him the kingdome of Arragon, which he possessed & enioyed by patrymonie, and did giue the same kingdome of Arragon vnto Charles Earle of Valois, and Son to Philippe the French King.

And did not Pope Bonifacius the viii. in like manner curse Philippe the French King, and gae his Kingdome to the Emperour Albertus, by authoritie and giste of the holy and Catholike church of Rome: and that, because the saide Philippe would not acknowledge, except and receiue the Pope of Rome, for his superiour: Insomuch that the aforesaide king of France was forced (of necessitie) to send out secretly vnder the gouernment of Santa Colonna, three or foure hundred horsemen who in the night, tooke the Pope prisoner at Anagnia, where he was at that time resident, and so brought him to Rome as prisoner: where (with in foure and thientie daies after) he died like a beaste, as by a common Pro-

Philip king
of France.

Read the
Chronicles of
Fraunce &
Carion.

uerbe (which hereafter shalbe more ex-
pressely set forth) doth appeare.

Alexander 7
These are
the words
Specified in
the Bull of
Pope Alexā
granted for
the same in
An. 1463.
the 4. of
May: which
Bull is set
forth by
Fran. Lopes
de Gomora in
his hist. of
Inde.

We haue likewise seene not long ago,
that Pope Alexander the seventh, did giue
vnto Ferdinando king of Castile and grand
father to the Emperour Charles the fift,
all the countreies of the new Indians, which
lie westwarde from Spaine, in the Ocean
Seas: and that in such order and man-
ner as the Bull is specified, *Motu pro-*
prio, that is to say, Of his owne meere mo-
tion, and beeing not therevnto required: But
much rather, *De mera liberalitate, &*
ex certa scientia, ac de Apostolica potes-
tatis plenitudine. that is to say, Of meere
liberalitie, and an assured knowledge, and by
full power Apostolical.

This history
you shall
find written
by the said
Fran. Lopes
de Gomora
in the histo-
ry of the In-
dians in the
113. chap.

In so much that the King of Peru,
called Atabaliba, who being overcome
by the Spanyards in the battel, sayd (ve-
ry unwisely) That he did not esteeme the
Pope, saying that he would giue away to
another that which was none of his owne.
For Fryer Vincent Valuerda, had let
him plainly vnderstande, out of his
Breniary or Portesse, That Christ the
Sonne of GOD did at his departure out

of

of this Worlde, appointe and leaue the Pope of Rome, for his Liefetenant, with power and authoritie, to giue and distribute all kingdomes, at his will and pleasure: And that the Pope of Rome had giuen all his countrie of Peru, and the new Indians to the king of Spaine.

And Likewise, in the yeare of our Lorde, 1517. Leo the tenth woulde haue giuen Fraunces the French Kinge (who was then at Bologna in Italie, and that to make confederacie and league with him) the whole Empire of Constantinople. But the king giuing him soorthie thanks would not except the gifte, vntlesse he would put him in possession of it, which our holy ffather the Pope had no minde to doe, because it woulde haue cost him a greate deale more monie then the Healing of his Bulles. And not longe before this, about the yeare of our Lorde 1466. Pope Paule 2. had deposed by sentence George the naturall king of Boemia, from his saide kingdome, and giuen the same vnto the Dukes of Germaine: Marie with this condition, that they should goe and take it perforce, at their

Leo 10. doth
giue away
an Empire.

Pope Paul 2
frankly did
giue away
the king
dome of
Boemia, but
vpon such
conditions

alone coste and charges : in whiche attempt they lost above an hundred thousand men, both horsemen and footemen, and yet did preuaile very little. For such presents and giftes, are of the nature of his Bishoppskes of Hierusalem, and other towne in Turkey, which he giues to this man and that man, wherof the Bishoppes neuer inioy any more, but the bare title, which they haue well wrapped vp in a Bull of a sheepes skin surely sealed. And if they bee not there, withall content, they may goe seeke farther at their alone cost and perill. And yet will our holy Father haue homage and rewarde for it, although it haue cost him neuer a penny. Of the like to this, we see daily examples, as the kings of Scicilia and Naples, must every yeere (vpon S. Peters day) doe homage vnto him, and acknowledge him for their cheife Lord: & for testimonie of the same, they present him with a white Hackney, well trapped with rich furniture, with thousands of Ducates besides: yea, the kingdome of Englande was a great while in subjection, & at the disposition of the Pope. For the before written Pope Alexander the

The Pope
chiefe Lord
of Naples.

The Pope
chiefe Lord
of Englande.

3^d third, did bring one king to that point, about the yeere of our Lord 1181. And that vnder pretence that Thomas Becker Archbishoppe of Canterbury, was by the Kings consent slaine. And further, long before that, in the yeere 740. a certayne King of England called Ina, did make the whole Island tributary to the Pope of Rome: in somuch that the Popes had alwayes their Collectors and receiuers in Englande, to gather vp and receiue the Peter pence, till such time as it was forbidden by King Henry the 8.

Plasma in
the life of
Alexander
the third

But to what purpose should I so particularly name the Kinges of Englande, Naples, and Sicilia, seeing that all Kinges and Emperours, throughout the whole worlde, are bound to kisse with great reuerence the Popes holy seate?

Is not that a sufficient prooffe, that he hath full power and iurisdiction ouer them all? And good reason it should so bee, For by him Kinges doe reigne, and by him Iudges execute the Lawe: as it is written by Solomon in his Proverbs Chap. 8. For that which he writes there of the eternall wisdom of God, that is, by our mother the holie Catholike

Glof. & Panormianus, vpp the Clementines lib. 5. tit. ad nostram Chasplan ly: et forth & at larg in the booke called Ceremonie Ecclesie Romanæ, in the second tit. of the 1. booke ff. ord. process. & further in the 3. ff. de prima locione mapum.

Church, vnderstande and sette forth concerning the Pope of Rome. As playnely doeth appere by the glosse vppon the Clementines, and by Panormianus likewise.

And therefore, whensoever the Popes holynesse is disposed to ryde on horsebacke, then muste the Emperour or King which is present, holde his Stirrupper, and alter for a while leade the horse by the bridle in his hande, And alwayes when the Pope will bee carried in a Chayre, then is the Emperour or king whosoever it bee, bounde of dutie, to bowe downe his necke, and to take the Chayre vppon his shoulders. And likewise when the Pope goeth to dinner, the dutie of the Emperour or king, is to serue him with water wherewith to walke his holie handes, and him selfe bee sitte to attende at the Table vntill the first course bee serued.

Clem vnica de iur. iurando, vers post quam ibi, and in ff. Certum. and the same is set forth likewise by Rostaurus Castaldus in

For a small childe, hee must serue the Pope euen as a seruant doeth serue his maister: yea, and I pray you wherfore shoulde he not, seeing he hath taken and made his oath solemnly of obedience and fidelitie to the Pope, as is plainly sette forth in the popes lawes. And yet is not

the

the pope bound in any point o; tot to him
 no; to any other earthly creature, un-
 lesse hee will sometime of speciall grace
 rise out of his seate to let the Emperour
 kisse him kindly. Otherwise, all men li-
 uing are bound of dutie, as sone as they
 come within his presence, to fall three
 times down vpon their knees, and then
 to kisse his fete. And where soeuer hee
 passeth by, there they must all fall downe
 vpon their knees, & worship him: other-
 wise they are like to eat stockfish, which
 his Garde will giue them largely: yea,
 and that without Butter. And therefore
 doe they cry, Abasso, Abasso, which is as
 much to say, as downe vpon your knees.
 Which thing I assure you is most duti-
 ful, and established by playne scripture:
 fo; that it is written Psal. 8. Thou haste
 put all thinges vnder his feete, sheepe and
 Oxen: yea, and the Beastes of the felde?
 Which is to bee vnderstande, Christian
 men, Iewes, Turkes and Mores. And
 the Foules of the Ayre: What is, The
 Saints departed. And the fishes in the sea,
 that is, The soules which lie in Purga-
 tory. In somuch that there is nothing,
 but it is made subiect vnto him. For hee

tract. de impe-
 ratore quazt.
 36. and the
 rhyme of the
 truth is set
 forth in cap.
 Tibi Domine.
 alt. 61.
 This you
 shall finde in
 the booke cal-
 led Ceremo-
 niale ecclie. in
 the first tit.
 of the 3. booke

This doth
 Barbazia a
 catholike do-
 ctor let forth
 thus, and is
 so vnderstood
 of the Cano-
 nists.

Ca. Cuncta
 per mundum.
 9 quaz. 1. and
 in gloffe in
 the chap. ad
 apostolicas de
 sententia & ro-
 ludic. in 6. c.
 so through in
 quazt. 23. 32
 45. 46.

*Antonius de
Rosellis in
tracta de
conflis.*

*Reginaldus
Polus in the
book which
he wrote vp
on the coun-
cel of Trent*

is Loyde ouer all the worlde, and the worlde is properly his, so proued by the playne text. Psal. 23. The earth with all her plentiuousnesse, is the Lordes, as our mother the holy church hath interpreted it, and so concluded. For which cause, hee may (as Antonius de Rosellis doeth testifie) take from one whatsoeuer hee will, and giue to another what he list. And this is that which Cardinal Poole (being the Popes Lieutenant at the Counzell of Trent) did likewise defend and establish by Scriptures euen by the very wordes Christe saying, That he would make of Peter a fisher of men: Which is in this sense to be vnderstande, according to the interpretation of the holy church of Rome, That he would drine all Emperours and Kinges: yea, all people of the worlde, into the Popes net, so that hee might seech them, broyle them, or frye them in a Panne, euen as his holynesse shoulde thinke best to vse and order them.

1. Cor. 4. 4

Iohn 12. 31

14. 30. 36. 11

Ephe. 2. 2,

And although Paule did speake of another, which should bee the God of this worlde: and that Christe doth likewise name the same, The Duke, or Lorde of this world, meaning the Tempter which shewed

shewed him all the Kingdomes of the world and the glorie of the same, saying vnto him, All these will I giue thee, if thou wilt fall downe, and worship mee: for they are myne, and I may bestowe them vpon whom soeuer I will: Yet doth not all that make any thing against our purpose: for they twaine, to witte, the Pope and he, are both as one, and agre like two heads in one boode: so that there can no gealousie growe thereby. For as the Scripture saith, and beareth witnesse: The Dragon hath rendered vp and giuen to the beast with seven heads all his power, his seate, and authoritie. Now what conditions are made between them, I wote not, but let them alone with that matter, they will agree well inough. Thus much then in effect touching all that which Daniel & Paul did say and prophesie in the Scriptures before specified, is thoroughly fulfilled in the Pope of Rome: and therewith all likewise, that thing whereof John speaketh in the Apocalypse, that The citie which is builded vpon seven mountaines or hilles, (which out of doubt is the Citie of Rome, as Tertullianus, Lactantius, Hieronymus, and all the olde Fathers haue testified,

Mat. 4.9

Luke 4.6

Apoc. 13.2

Apoc. 17.9

And this is by Tertul, vnderstood of the citie of Rome, in his book against the Iewes, & in

The 3. booke
against *Mar-*
cion La-Tans
Hier. in the
epist. to *Mar-*
cellus. Read
likewise the
epist. of *Leo*
clienfis, ad-
uersus Pas-
chaem & in
the 2. booke
of counsels
fol. 809

testified, and as the situation and state
of the citie it selfe doth make apparant)
shall receiue a maruellous power and
authoritie (specially of the same whome
Paui calleth, The God of this world, and
whom *Christ* calleth, The Duke or Prince
of this world, and whom *John* calleth, The
Dragon:) insomuch that all Kinges and
Princes of the earth shal pray vnto him,
and he shalbe trimmed and decked with
golde, siluer, pearles, and all riche and
precious iewels, as you may plainly see
in our holy ffather the Pope of Rome,
with all his Cardinals, who are deftly
decked by with all costly iewels like
Puppets, And hee shall receiue a mouth
speaking great and wonderfull thinges, so
that all the worlde shall say, Who is
like vnto him? Euen after the same sort,
as you see the Pope giue forth strange
thinges touching his owne person, and
doeth attribute too himselfe a certayne
power and authoritie aboue all kinges,
Princes, and Angels in heauen: yea, e-
uen aboue the sonne of God, and (which
more is, aboue God himselfe. Insomuch
that, vpon this consideration, our deare
mother the holy church hath concluded,
that

that he should bee called Papa, as though men should saye Pape, which is as much to say in our language, as a wonderfull shpeeke or hem in derision. For it is a worde which doth signifie a monstrous wondring, so because that he is a wonderfull monstrous and straunge beast. Inso much that one of his owne Poets doth call him *Papa stupor mundi*, that is to saye, The wonder or mocking stocke of the worlde. Etien as if a man should say, *Tully*, who is to be compared to him: So that it is most apparauntly to be seene, that Saint John in his Apocalypse doth as it were euen point to him, with his finger, and that Daniell and Paule doe in many places of the Scripture, paint him plainely out in all his feathers. In so much then that these Heretikes are farre overseene, when as they will say, That the scripture doeth not make any mention of the Pope of Rome, considering that we haue proued all his authoritie to bee grounded vpon the Scripture, in such order, as there is nothing to be sayd against it.

*Papa
Pape;*

The glosse
on the pre-
face of the
Clemētins
vpon the
cap. *Quonia*
vpon the
word *Pape*,
and here he
doth alledge
a Poet, who
he names;
Angelicus,
which is to
say an An-
gel or an
Angelical
Poet.

The

The Bee hinc

The xi. Chapter.

*Wherein is set forth, howe that no Priests
nor spirituall persons are subiect or vnder
the iurisdiction, or power of the tempo-
rall Magistrates or Officers,*

Now, let vs come to speake of the o-
ther Priests and spirituall persons,
who are thoroughly furnished in all
payntes with their Officials, Deanes,
Archdeacons, Vicars, Inquisitours,
Somners, Prisons, Places and Instru-
mentes for punishment: so as they are
not in any point subiect to any temporall
Officer or Magistrate. Neither may any
of them haue any their causes or que-
stions debated or determined, before any
temporall Judge or Officer, so farre as
they haue shauen crownes, which is the
right marke and Character of the Citie
with seven mountaines, wherof S. Iohn
makes mention in the Apocalypse. And
the same is likewise to bee proued by
plaine textes of the holy Scripture.

And for the first, it is written, That
when as Lot went about to dissuade the wil-
full Sodomites from their abominable actes,
they sayd vnto him: Thou art come higher
among

The spiritu-
alty not in
any subiecti
on to any
temporal ma
gistrate nor
officer.

for the mar
ke or priest
ly character
read Thomas
de Aquino,
Scotus & o-
ther schole
men & the
ioyne thet
withal that
which Iohn
writs in his
Revelation
touching
the same
character

among vs, and art but a stranger heere: What
hast thou to doe, for to take vpon thee to
correct and iudge vs? Out of this Text,
hath our mother the holy Church of
Rome finally concluded, that the priests
may not be iudged nor punished by tem-
porall magistrates and Rulers: under-
standing the matter thus, That the
Priestes are vntoubtedly right Sodo-
mites, Burgeses borne, and masters
of the world by inheritance: conside-
ring that they are made by the Pope, to
whome the worlde doeth absolutely ap-
pertain: and that the temporall Magi-
strates and Officers, are but as stran-
gers: who haue but (as it were) the go-
uernement of the worlde by lease, at the
handes of the Pope, and his Priestes.
And therefore it doth not become the
to rule or punish the native Burgeses of
Sodom, and Gomorra, that is to say, the
Priestes and Spiritualitie. For so hath
the Pope Anacletus determined and set
forth in his Decretals, which interpre-
tation of his, is (by our deare mother the
holy Church) allowed for good, and regi-
stered in the booke of their decrees for an
article of our faith.

Cap. nullus
clericus. 11.
quest. 1.

Priestes
right Sodo-
mites.

Anacletus in
his Epistle
of the sor-
rowfulnesse
of the Bi-
shops, and
their inno-
cencie or
complaint,
in the book
of the de-
crees, cap. 10.
ges ecclesi-
causa. 3.
quest. 6.

Secun.

This you
shall find in
the 2. Epi-
stle of Ana-
cletus, of the
admission of
Bishops &
Archbi-
shops. It is
likewise in
the Decads
*cap. accusatio
quoque causa*
2. *quest. 7.* &
in the de-
crees Inonis
in the 4 book

Secondly, the same is proved by a
special text out of the Gospel, where it is
written, That Christ did drive or chase the
buiers and sellers out of the Temple with a
whippe, or scourge. For thereby it is ap-
parant, that the Priestes or Spiritu-
altie, may not by any meanes be puni-
shed by any temporall Officer, as is con-
cluded by the forenamed Anacletus, and
the holy Church of Rome: understan-
ding the matter thus, That the Priestes
are to be esteemed as the very changers
and sellers in the Church, who doe utter
their marchandise so deare, that the sight
of them (many times) will stand a man
dearer, than the best ware that the Ha-
bardashers of Paris and Lions haue in
their shoppes. And although other chaſ-
gers of money, and vsurers, did intoepe
the benefites of the like priuiledge, as
well as the Priestes, to witte, that they
were with the same whipping driven
out of the temple: yea, & although dogs
be sometime bled after the same man-
ner: yet considering that the Priestes
are my white sonnes, and must haue
somewhat the more preeminence and
advantage, specially so, that their mer-
chandize

chaundize are of more estimation than the rest, and their incense of better smell than the incense that the dogges smother abroad in the Church. insomuch that the holy Church of Rome doeth vnderstande this by the Priestles onely to wit, that temporall Magistrates or Officers, shall haue no iurisdiction ouer them, considering wel, that Christe had them in such estimation as hee himselfe onely would whippe them out of the Church. And yet hath she more strongly established the same, by the plains text of the Prophete David, where it is written, God stood in the midst of the Gods, that is to saye, of Priestles and Prelates. Againe, I haue saide, All you are Gods. Now trvth it is, that the whole Psalmie doeth (after the letter) speake of kinges and Gouernours of this world: yet notwithstanding, our deare mother the holy Church, hath vnderstode the same wholly of the Priestles and spiritualtie, according to the spirit, & that specially by reason of fve weightie causes: to witte:

First because the whole text doth conclude, as wel, or rather much better, vpon the Priestles, than vpon any other: for it is writ-

Psal 18, 1.6.

this proceedeth forth after, in the sayde epistle of *Macarius*.

In the 5.
verse of the
said Psalme

is written That will not vnderstande, but
will walke in darkenesse, and set the whole
worlde in a rore. Which wordes seeme to
conclude so wel vpon Priestes and Bi-
shops, as though they had bene spoken
onely to them.

This is set
out with
plain words
in the cap.

Duo sunt. di.
69. & in the
cap. *Sacerdos*
dist. 95. & ca.
Qui dubitat
dist. 96.

Nowe secondly, the Priestes are of
much more estimation: better, thā any
Kings, or Princes: yea, they do excel the
as farre as Leade doth golde: and there-
fore must Emperours bowe downe their
heads vnder the knees of the Popes: as
is plainly set forth by the holy Father
Pope Gelasios, writing vnto the Empe-
rour Anastatius, and registred in the de-
treats. Yea, they are the light of y^e worlde,
Fathers and Pastors to all men: so that
they deserue much better too bee called
Gods, than either Kings or other Ru-
lers do: or can deserue.

Guido de mō-
ro Rocher.
in his En-
cheiridion.
Sacerdotum.
Rubr. de sacra
mento eucha.
cap. 2.

Thirdly, the Priestes are of more
worthinesse and estimation than An-
gels. For (as our deare mother the holy
Churche of Rome hath very wel conclu-
ded) an Angell may not sing nor say
Passe: so that he hath not the priestly
character, which is to bee vnderstode,
because hee hath not the marke and
token.

foresh. And it is plainly written:

That no man may buye or sell, vntlesse he

Apoc. 13, 17.

have the character or the marke, or else the

name of the beast.

Now as touching the fourth cause,

you must vnderstande, that all *Popes*

are fellow partners (in some cause) with

our holy Father the Pope; who is not

only a man, but a God on earth, which

considered, they must needs be him

be partakers of his Godhead: as it is

written, That commonly a man growes

like him, with whom he is conuersant.

And againe, Yet that meete with

pitch, some part of it wil cleave to him.

And therefore such as be conuersant with

God on earth, must needs be god-

ly.

Fifthly it is great reason they should

bee called Gods, seeing that they them-

selves can make God: and are (as wee

have taught before) creators of the

Creator: And now there is a perpetuall

and infallible rule amongst the Doctors

of Louen, which cannot faile, for that it

is fetched out of their master Aristotle,

and it is this: *Propter quod unumquodque*

ualeat illud ipsum magis est uale: that is

*Stolle clerico-
rum read the
10. cap. of
the 1. part.*

action

A a

to

to say, Whether any thing doeth get
any vertue or estimation out of the power or by
by the gift of another: the father by whom
hee doeth receiue that worthinesse or vertue
must needs haue very much more like vertue
in himselfe.

Seeing then, that by the power and
knowledge of the Priest, a piece of bread
may be made God, how much rather
then are the Priests themselves Come
For it is written in the holy Scripture,
Thar no man in this worlde can make any
Gods: Ergo, then must the Priests of ne-
cessitie be more then men, seeing they do
daily make God himselfe.

Iere. 16. 20

Now firstly, the common Latine text,
which is receiued in the Holy Church of
Rome, and by the councell of Trent al-
lowed for good credible, worth say thus,
That God did stande in the Synagogue of
the Gods, which may very well be ap-
plied to the Priests, considering that
they also haue their Synagogues, like
as the Iewes haue had heretofore. And
furthermore; it is most certaine, that
Christ stood in the midst of the priests
and Prelates, at such time as Annas and
Caiphas did accuse him, and sought to

at R. nestes

nesses against him, to put him to death. Which manner of doing, our Priests of the holy church of Rome, doe very lively counterfeite. Whereby it is plaine to be understood, that they are the Gods in the Synagogue, amongst whom the Lord standeth, and doeth yet (by his elect) daily stand to be condemned to death. So that our deare mother & holy church of Rome, hath very aptly applied this W^ort vnto them, and so concluded, That they being Gods, can in no wise be subject vnto the iudgement or correction of any earthly man.

Besides this, she doth bring forth many witnesses, euen by haapes, all which are fetched out of holy scripture as specially, where Saint Luke saith, That God shall avenge his elect. It is likewise writte in the Psalmes: Lord God to whom vengeance belongeth; God to whom vengeance belongeth; shew thy selfe, &c. Also, the Apostle Paul saith, What art thou that iudgeth another mans seruant? And in the same place, Let vs not therefore iudge one another any more, but iudge this rather, that no man put a stumbling blocke or an occasion to fall in his brothers waye.

Luke 18.

Psalm 134.

Rom. 14 14.

Rom. 14 13.

Zach. 2, 8.

And the Lord saith by his Prophet Zacharie: For who so toucheth you, shall touch the apple of his owne eye.

Are not these honest, godly, and very strong witnesses, such as cannot be disproved: And doe they not plainly set forth that the Priestes cannot be under subiection to any temporall iurisdiction: At least, so farre as men will allow and sicke unto the exposition of the holy Church of Rome: without having any respect to that whiche these Heretikes bring in: for they would alledge al these witnesses, directly against the Priestes and spiritualtie, and to their reproche and detriment. But now is there one speciall text to be brought in and alledged, against the which ariseth no objection, to witte, where Christ saith, Foxes have their dens, and the foules of the ayre have their nestes, but the Sonne of man hath not whereon to laye his head, These Heretikes may well enoughe stoppe their eares at this: for out of this doeth our deare mother conclude very strongly, That those which will blame or finde any fault with the Priestes, are they whom Christ here calleth Foxes.

Mat. 10, 20

Luke 9, 5, 8.

And

And to the corroboration and strengthening of the same, shee bringeth forth the text of Solomon, where hee layeth: Hee that hath digged the pitte, shall fall into it him selfe. Again, The stone is heauie, and the sande is weightie, but the wrath of a foole doeth passe both. Consider, doe not these agree in one maruellous well? It seemeth they are both painted with one pencil. In summe, all her decrees and ordinances are full of such apte termes and sentences of Scripture, which shee can twist and bring innumerable times to her purpose: so that there is not one stricke amisse. For, when as the scripture speaketh of a Burgess, shee applieth that to a Gent: and if the Scripture speaks of a Catte, shee will bring in a Ducke.

For a small ende and conclusion, shee can make of a Cowe a Catinmill: and of a Catinmill a Cowe. And therefore shee can not lacke, but doeth alway finde witnesselies enow of holy Scripture, to proue all her matters substantiall and good.

Which proueth by Scripture, that Priests
and all Spiritual men, ought to be rich.

Spirituell
persōs ougt
to be rich,

In the booke
that hee
made of the
councell of
Trent.
Luke 15, 10

C. a. constantin

NOWE, that the Priests and all Spi-
ritualtie, together with our holy fa-
ther the pope, ought to be rich and weal-
thy, that is to be sounde set forth by the
Scripture likewise. For the noble and
excellent Cardinall Doole, of late the
Doyes Lieutenant in the Councell of
Trent, did cause the text of Luke (before
alleged) to be used for the purpose, where
Christ saith: You doe nowe catche fish,
but you shall from henceforth catche men.
For that (saide hee) was a prophesie
which was not yet accomplished in the
time of the Apostles. When as Pauls
saide: That there were but a fewe rich men
in the Congregation of Christ but the same
(saide hee) was first fulfilled and accom-
plished about three hundred yeres after,
to wit, at such time (me say) as the Em-
perour Constantine did courteously giue
into Pope Sylvester, a great portion of
the Empire of Rome, or rather (as he
tearmeth it) did giue againe and restore:
as it is apperant by the copie of the writ-
ting,

ting, which standeth entred in the booke
of Decrees y^e last col^l (1564) in the 12th title.

True it is, that Laurence Vall^e, and
many other learned men, did moche and
least of this writing, and likewise doe
plainly prove, as well by diverse histo-
ries, as by the same writing it selfe, that
it is but a counterfeited writing; and
that so grossely done, that a Calfe with
one eye may perceive it. But I wil leave
that to the Doctors of Louen, to dispute
upon, when they are set under the rose,
with a Gallon of good Rhenish wine; for
they cannot away with Pittance: as for
us, whether it be a lie or a true tale, it is
all one: but thus much there is of mat-
ter, that our holy father the Pope is in
possession, & doth enjoy the landes which
S. Peter left unto him by testament: by
the same token it is called *Patrimo-
nium S. Petri*, that is, Saint Peters patrimo-
nie. We are likewise in possession of the
riche jewels and bagges of the holy See
of Rome, and of the precious triple
crowns and other rich and costly vestments
for all the Bishops must sweare, that
they shall (for the uttermost of their
power) helpe to keepe and augment the

the 12th title
to 20th title
in 20th title
in 20th title

In the othe
which they
take before
they be ad-
mitted Bi-
shops,

This is the
argumēt of
Ecckius in
his *Encheir.*

sayde isuelles, and that Patrimonie.
But what needeth all this? I am sure
I am sure, that the Bishopps must keepe Hol-
pitalitie, and bee hartsonne, and then
it great reason, that their parishes should
bee well filled, for to entertayne Kings
and Princes, and too make them great
chere. For howe should they else bake
god cakes, if they have neither fire nor
fatte? I assure you if they had not that
preeminence and advantage, they would
not buye Bishoppslikes houses, neyther
would they pay thirtie thousand Du-
cates for a Pallace, if they must after-
warde pay with pence, and as for
gold and silver, I have seene them
not gold. But that is not all, cleane
turned, and the chained is changed,
therefore want the Bishopps and Pre-
lates no be aches de Niche, and possesse
the goods of the world, considering
that their duty is to minister the word
of God, and to be a blessing to the people.
I am sure, that the Bishopps and Pre-
lates should be as the Church, and not
as the world, and that they should be
as the Church, and not as the world.
I am sure, that the Bishopps and Pre-
lates should be as the Church, and not
as the world, and that they should be
as the Church, and not as the world.

Nowe will we treat a little of the praying to Images, & see with what Scriptures it is defended. For that second holy Council of Nice, (without doubt) marvellous well furnished of excellent Scriptures, which serve as fit for that purpose, as Moses for a sinners type. But we will only chose out and set forth the principall and mooste meete to serve our turne, to the intent that every man may indge by those what al the rest are. Among other, they have fetched out of the olde testament, That God did shewe man his owne likenesse, and thereupon concluded, That men may very well have Images. Item, that God hath directed the light from the darknesse, and therefore (saith Agapius, that most holy Bishop of Celsæ) I receive Images gladly, and cursed bee all they, which are of other opinion. Ah, my friends, howe like you this geare? And after that is the saying of Adrian the Pope of Rome reads, wherein hee saith, What James did pray to Josephs statue, or else to Joseph himselfe. Then pray you) wherefore should not we pray to Images? For although that Heretike

To pray to Images.

Read the 1. cap. of the 4 part fol. 4

In the epist. of Pope Adrian, read & accepted in the council of Nice act. 2. read the 2. booke of the council fol. 482. a, b, act. 2. pag 486.

17. 2. synod. Nica. ps. 480

doe herein set out with the Hebrew
 text, which saith, That he layed to God
 leaning vpon his bedde or vpon a flasse, (for
 it may be take both waies) yet not with
 standing it is sufficient for vs, that our
 deare mother the holy Church hath bin
 directed in other wise: and that all the for-
 mer Bishops which were assembled at
 Nice, haue otherwise interpreted it.

Concl. Nicen

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of Pope A

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For they (you must vnderstand) could
 not misse nor erre, seeing they were as-
 saulted, inspired, and gouerned by the
 holy Ghost of the Emperatrice: whose
 spirit was so zealouslie addicted to the
 worshipping of Images, that she did put
 out her soueraynes eyes, who was the right
 and naturall Emperour, and so kept
 him shutt up in prison, to the end that
 shee might haue the rule and gouerne-
 ment reigne as Queene al alone and set
 vp and extoll images, according to her
 owne minde. Wherefore should not
 we then beloeue this holy Ghost? Wher-
 as hee hath declared by the mouthes
 of the Bishoppes, that there was a little
 proper fellowe carued out vpon the
 ende of Iosephs flasse, as you see vpon
 the stauies that Children and woles doe
 ride

reyn vppon : yea, and that the same
prettie fellowe was by Jacob worship-
ped.

Then doe they farther alleadge this
text, The soules of the iust are in the handes
of the Lord : Againe, God is merueilous in
his Saintes: For by these Saintes do they
understande nothing else, but diuine
Saintes or Images, which stand in the
church: for that it is written in another
place : The Saintes which are vppon the
earth. Item Noah did set vp one Altar
vnto God : and Abraham likewise, with
many other moe. And it is good to bee
thought, that they would not set vp any
alters without godly Images of our La-
dy, of Saint Christopher, and of S. An-
thonies Swine, and suchlike, to stande
vpon the Altars. For an Altar without
Saints, is like a Colne without a taylor
or a Lord without Suger.

Againe, Moses did make the Propiti-
tory, which is the rounde chest of pure
gold, and so by Gods commandement,
set two Cherubines vpon it. And wher-
fore then shoulde wee not set Images
vpon our Altars, according to the com-
mandement of the holy Church :

Act. 5. Synod,
Nicon, &
pag. 498. and
the word

and suchlike

Act. 4. pag.
504.

Images co-
uered with
blew cloth.

For whereas the Heretikes wil say, that these two Cherubines, and the golden chest, were couered and hidde, so that no man could see them, much lesse pray vnto them: to that our deere mother the holy Church of Rome doth answere, that they can do so likewise. For the whole Lent through, they doe cause their Images, to looke through a blew cloth, and play vpon peepe, and so they continue till Easter: then come the Priestes and play their partes, and so bidde Copplin out of a corner and shew his face like a man. So then, these Heretikes haue no cause to prate and say, That our images are neuer hid or couered.

Actio 3. finis
Nied. pa. 498

Agayne, our holy Fathers say, that notwithstanding the Cherubines were kept close, so that no man might see them: for that no man might enter into that holy place, but only the high Priest: and hee but once a yeare: yet did not the Jewes forbear to pray continually to the same. For so haue the Fathers at the same Council, concluded out of their owne heades.

Nowe thirdly the holy Fathers say, That seeing Images may be had secretly, where,

ly, wherefore should we not (much rather haue them openly to pray to them? For notwithstanding that God hath forbidden, it yet hee must be giuen otherwise to vnderstande the matter: for he was not yet informed, that Images are the Bookes of h^e Lay people, til such time as Pope Gregory came, and taught it for a perfecte doctrine. But nowe, euery man doth knowe that Bookes must be laide vpon a Deske, that euery man may reade on them, and are not to be cast behinde a banke or in a corner. For it is plainely written, that a randle is not to be set vnder a Bushell, but in a Candlesticke, that euery man may be lighted thereby: which the holy Fathers doe likewise vnderstande by the Images to witte, that they must stande on high prancing vpon the Altars, and to be deuoutly prayed vnto by the common sort.

Besides all this, they bring forth, that Moses did set vpp a brazen Serpent in the wilderness, by Gods commandment, to the intent that all such as should looke thereupon, might be healed of the biting of the venomous serpents

For

In the Epistle of *Adrian* to the Synod *act. 1 fol. 482*

the brazen serpent.

For upon that text of scripture they say thus: What folie and madnesse shoulde it then bee of vs, than we shoulde yer doubt, whether all such as looke vpon the Image of Christ the Image of our Lady, and all other holy Saints, shall become holy, and shall likewise be healed of all diseases.

In the fore-
said Epistle
sent to the
fathers of
the council.

Which thing is likewise by the holy Father Pope Adrian, most faithfully assured with Bull and Seale: so as there is no farther doubt, to be made in that matter: the rather, for that this is to be seene evidently at Halle a towne in Brabant, where so many Crutches of lame men, and so many painted Tables are hanging, of such as haue bene so well and perfectly healed of their diseases, that the most part of those which hang there neuer feele any paine or grieve, neither in the head, nor in the bladder. I speake not of so many women as haue bene conceived with Child, after that they had once had our holy and blessed Ladies girle tied about their middles.

And now of late it chaunced in Holland, That a poore woman with a very greate bellie came very devoutly,
to

to take our blessed Lady of Henkelem.
 and when shee had giuen her offering,
 shee returned home againe, and left her
 great belly behinde her. For, there was
 a blinde Gentleman came out of France
 to Sainste Job of Welemale in pilgrim-
 mage, to recouer his sight againe, which
 he had lost by Sainste Jobs disease: and
 after he had well ended his businesse he
 cryed to his Seruant in French: *Je voy,*
 which the Doctors of Louen did unders-
 stande, not to be, that he would be gone,
 but that he did see. In so much that the
 same is written, and hanged by vpon a
 Table in the Church for a great myracle.
 And it is to be credibly beleued, that he
 did see as wel without spectacles, as with
 a Candle.

A miracle.

In the table
 of S. Geor-
 ges miracle.

I forbear to speake of the great mi-
 racles which the holy and mightie bles-
 sed Ladies at Lauereto in Italie: and Mont-
 fereto in Spayne doe: and of Sainste
 James of Compostella, and Sainste Ca-
 therina of Spena, and such other like
 holy bee Sainstes and the Sainstes: for
 that is not meet for every mans mouth.
 We must content our selues with courser
 meates,

meates, I and keepe our monthes close
from such daintie Dishes. Yet not
withstanding, is there were a plump Hol-
lander, for a Spalle Brabander, or a Rotts
Fleming that had a stomack or appetite
to such Loxly fare, and would goe take
upon him a Pilgrimage for a wager, to
come againe within a certaine time, he
may do so well enough, and so goe
and Graue his lusts abroad amongst
the holy and blessed Ladies of Spaine
and Italie, and see what greates myracles
they can do more, then our Ladies can
do here.

Heemight perhappes speede as well as a
good honest man of Paris, who could have
no Children by his wife, and in hope of
helpe did vowe diuers Pilgrimages. And
first he went to seeke S. Iames at Compo-
stella, from thence he went to Rome to visite
the holy Apostile Peter and Paule: and then
on forward to our holyc and blessed Lady
of Lanteto, and from thence to Hierusa-
lem: and last of all, to Saint Catharine of See-
na. In fine, so as he was about a three yeres
from home. And then when he came home
again, he founde his wife merrie, and
had

had in the meane space gotten three pretie children, with helpe of the good Saints which he so deuoutly had sought.

Was not this now a great miracle? Therefore whosoener hath a desire to go from home, and seeke Saintes, he may set forward whensoener he wil, the way gon standeth ready.

And now we will wee procede too our matter againe, and campe with those Heretikes who mocke & tell with these our holy fathers of the foresaides Counsell, because they bring in & alleadge an example of the brasen Serpent, to establish their Images, by saying, That the same was a figure of the olde testament, pointing to Christe, and was set up by God his speciall commandement: but vnto this we will answere them, That they haue eaten stockfish, and know not what doeth belong to a pregnant and ripe wit: for otherwise, can they not perceine, that our Images are figures likewise, as well of Christe, as of his beare mother, grandmother, and other holy hee Saintes, and the Saintes: yea, and that are by speciall commandement of our holy Father the Pope, and the

Brazen serpent burnt,
2. Reg. 18.

4.

holy Church set forth. But yet for al
this, these dull Heretikes goe on for-
ward with their folly, saying, That the
good King Ezechias did breake downe
and burne to powder this same brazen
Serpent, as soone as ever he saw and did
perceiue, that the people beganne to
cense and honoꝛ it, in like maner as the
holy Church of Rome doth now honour
and worship her Saints. And those mad
brained fellows do therupon conclude,
that we ought likewise so to burne our
Images. But wee deny that flatly:
for that was an other matter, conside-
ring that our images are no serpents, as
that was.

It is very true, that wee doe as wel
cense to S. Margaret, Saint Georges
Dragon, and Saint Antonies Hogs, as
to the Saints themselves, & pray to the
one as well as to the other, although
those are not much better than serpents:
but that now is other wise to be conside-
red, for it is not done in honour of the
Dragons, but of the Saint which they
stande by: as is well proued by a cer-
taine Doctor of Louen, who going out
of the Porche of the Gray Fryers, at
Louen

Louen did put of his Bonnet before the Image of Pilate, which standeth there, and suddenly turning backe againe, cryed with a loude voice: *Non tibi Pilate, sed Christo*, as though he woulde haue saide: As for thee Pilate, thou art but a varlot: what doest thou thinke? I did not put off my Bonnet to thee, but too that Christ, with whom thou art dealing.

Nowe consider, euen so standeth the matter with our Drangons, & with S. Anthones Dogs. They get many times offerings & ware candles, and are often times kissed for neighbourhood, for the good Saint sake by whom they stande: but they doe not take it vpon theselues, no more then a dumbe stocke or blocke. Therfore remaineth this determination of the holy Fathers of the said councell, alwayes fast and ratified, to wit, That the holy Church, must haue images: seeing that the Jewes had a brassen Serpent. This is likewise maintained with many other goodly testimonies, as specially with that which the Prophete Dauid saith in the 96. Psalm, There Psal 96. is praise and honour before his face, Item, Psal. 28. 8 I loue the ciation of thine house. For by these

The Bee hine

Psal. 27. 8.

Psa. 7. 4.

these folloiweth, that the churches must
be trimmed bp with godly Images.

Item, O Lorde, I seeke thy countenance,

Item, O Lorde, the riche shall pray before
thy face, Item Let the light of thy counte-
nance shine vppon vs.

For out of these
textes do they conclude, that men ought
to haue our Lords visage godly painted,
and to pray to it. And for that cause

it is, that euery yere at Rome vppon
good Friday, the holy Veronica, which is

an olde ouerwoyne clout, whereon they
say our Lordes face is painted, whiche

they pray vnto with great deuotion. And
the common people crie aloud, *Mise-*

ricordia, misericordia, that is, Mercy, mer-
cy. The like is doone also at Besanson in

Burgonia, and in many other places. For
this same holy fisionie of the Veronica,

was set vpon good ground, and is ther-
fore so well sprong bp, and in such plen-

tie, that there are to be found a number
of them, all which doe worke great my-
racles.

And besides this, they bring forth these
testimonies, to wit, that the beliefe com-
meth not onely by hearing, but like wise
by sight : for that John sayeth, Like as we
haue

haue heard, so haue we likewise scene. Item
 That the Iewes did weare broade borders vp-
 on their clothes : *Ergo*, so must wee like-
 wise haue Images in the Church, with
 many such other like proses, which close
 vp together as fitte as a spindle vpon a
 fleshe pot. So now, when any man hath
 a desire to see these goodly testimonies,
 let him reade ouer the whole proceeding
 of the sayde Councell of Nice, as is set
 forth in the seconde booke of Councils,
 or else he may reade another little booke
 which was set forth about y same time,
 in the name of the Emperour Carolus
 Magnus, touching the same Councell : he
 shal therein reioyce his spirit, which rea-
 ding of all these goodly, copious, and fine
 allegations, brought out & alleadged by
 those holy Fathers, to that end and pur-
 pose : and with the dreames of Constan-
 tine, who (to heale his leprosie) had
 shedde the bloud of young innocent chil-
 dren, and was so the same comforted
 by Peter and Paule, in his dreames.
 And there you shal finde also, a great
 many of goodly and notable myracles
 doone by Images, taken out of the
 booke of Cosmus and Damianus, and out

2. Iohn 1, 1
 Num. 15, 38
 Deut. 6, 8
 Mat. 23, 4

Read the
 council of
 Nice act. 4.
 fol. 511.
 There doth
 the Monke
Theodasius
 declar thes
 pleasant hi-
 stories of
 the dreams
 of Constan-
 tine, and of
 the waxen
 Image of
Cosmus and
Damianus.

of the booke of Sophronius, of the myracles of Saints, and other such like books which those holy Fathers caused there to be read and heard, and by their iudgements established them, and allowed them for good. So as there is no more doubts to be put in them, than upon the golden Legende, which standes authenticke in the Masse booke. And to the ende that men shall haue the more desire to reade them, I wil bring forth heere one example out of them, seruing greatly for our purpose: to the ende you may perceine by the Masse, what Byrdes are within it.

This prettie jest was red in the council of *Nice* by the monk *Stephanus*, out of the booke of *Sophronius*; read of the 2. booke of the colicels in the 2. council of *Nice* act. 4. fol. 420. a. d

There was a liuely holy Monke, which was continually tempted and troubled with a Deuill, euen till his olde dayes: and when in the ende hee began to waxe weary of it, hee then did pray the Deuill very friendly, that hee would let him alone in quiet: whereupon the Deuill did answere him, that so farre as hee would promise to doe, and sweare to keepe secrete, a thing that he would commaunde him, then hee would leaue off to trouble him any more. The Monke did promise him, and tooke thereupon a deepe oth, Then sayde the Deuill: If thou wilt that I shall

shall trouble thee no more, then thou must not pray any more to that Image: and it was an Image of our Ladie, holding her childe in her armes, But the Monke was more craftie then the Deuill: for hee went and confessed him of it the next day to the Abbot, and the Abbot did dispence with him for his othe, vpon condition, that hee shoulde continue his praying to the Image.

Is not that a fine and wortheie testimony bozowed of the Deuill, whereby the holy Fathers in the foresaide counsell, haue wonderfull strongly established the praying vnto Images: Truly it is wortheie to be written vpon balikes and beames, because Calues shall not lick it off: and our Champion, maister Gentianus, is wortheie to carrie the standard, and to be crowned with a three footed stole, seeing he dare so boldly aduventure, to lay the worthinesse of that counsell in the Ballance, against the seconde commandement of GOD, which doth sharply forbidde all worshipping and praying vnto Images: likewise bringeth in the sayde Counsell, against the Council, of Elibertum, which was kept in Spayne, in the yere of our Loyde 120.

and was consonant and agréable unto
the word of God.

The xiiii. Chapter.

*Which treateth of some particular images
and painted tables, which the Church of
Rome doth use, and for the establishing
of the same by the Scripture.*

Diuers par-
ticular ima-
ges & pain-
ted tables
of the holy
Church.

NOW, because these Heretikes are
most busie wth some speciall images,
which the holy Church of Rome doe vse
with great deuotion, and with them doe
these Heretikes mocke and ieast most of
all: it is very necessary that we proue &
establish the same out of the holy Scrip-
ture. Then, to begin withal, it is not too
be mocked nor wondred at, that they in
their Churches, and Masse booke, doe
paint the Trinitie with thre faces: for
our mother the holy Church, did learne
that at Rome, where they were wont to
paint or carue Ianus with two faces.

And then further, there is written in
John, That there are three in heaven which
beare witnesse, the Father, the Worde, and
the holy Ghost: and these three are one, &c.
Then of necessitie they must be painted
or made with thre heads, or thre faces,
vpon

the trinitie
with 3. faces

upon one necke. For whereas these Heretikes say, that it is plaine forbidden, to make the likenesse of God any manner of way, seeing God himselfe saith: Thou didst heare a voyce out of the bush, but thou sawest no likenesse: Therefore bee well warie, that thou make not any image after my likenesse: That was spoken to the Jewes onely, and is now altered through the worthy custome and vsage of our deare mother the holy Church of Rome.

And whereas the holy Church hath also chosen to make the similitude of the father, an olde man, with a long gray beard: and for the sonne, a man hanging on the crosse: and for knowledge of the holy Ghost, a dove: that is doone of her owne inuention and free will. For she might as well haue made a bush, or a flame of fire, or a cloude, to counterfeite the father: for that he did shew himselfe in al these likenesses, as wel as in the likenesse of a man, or they might as well haue made for Christ, a child in a cradle; or a man teaching and instructing the people. And likewise for the holy Ghost, a tongue, or a flame of fire, as wel as they

Deut. 4, 12

This did the fathers of the councel of Nice cut of thus: she like *Eckius* saying, that the Iewes were added to Idolatry.

doe

doe a man crucified, or a dove. But there
in she doth vse her liberty : so that hath
alwaies his course by the common rule,
which is :

Sic volo, sic iubeo, sicut pro ratione voluntas

Our pleasure is as we command,

Our lust for law perforce shal stand.

Or according too that which the Poet
Horace saith in a verse :

Pictoribus atq; poetis

(*that is :*

Quodlibet audenda semper fuit aqua potus

Painters and Poets,

haue licence to measure

There colours and verses

euē at their owne pleasure.

angels with
wings:

S. Michael
with his ba-
lance. Read
also in fol.
107.

Rom. 3. 4,
Gal. 4,
Ephe. 2,

Secondarily, whereas Angels are
counterfeited with wings, that is taken
out of Esay, and Ezechiel, who say, That the
Cherubines were shewed Vnto them in a vi-
sion with winges. And whereas Saint
Michael is made with a paire of balance
in his hande, that is, because he must
wey the soules, to see whether their good
workes and desertes bee not heauier in
weight, than their sins and offences. For
(as before wee haue written) the holy
Church hath appointed him that office,
because she esteemeth it a sure article, y
none

none can be saued by the merits, blood & passion of our Lorde Iesus Christ only, yet Paul doeth so teach: but euery man must (by his owne good woorkes and desertes) be weyed out and saued, making full satisfaction thereby, of his sinnes and offences.

Antonine par 3. sit. 14. cap. 20. par. 4. iii. 9 cap. 7. Bonauentura in sent. lib. 4. dist. 15. Bernard Roserius in sermo 20

After this nowe, where Moyses is painted with hornes, is vpon this occasion. For that it is witten, to wit, that the face of Moyses did shine (as Paule himselfe doeth set it forth) that hath the common translation of the holy Church expounded thus, That Moyses had hornes, for that he should be as it were a figure of our Bishoppes, which nowe likewise weare two hornes.

Petrus Scotus in assertione casb. de bonis operibus and all other Catholike writers. 2 Cor. 3. 7 Exo. 34, 30, 35 Moses with hornes The three Kings

And whereas they make of the three wise men, that came out of the East, three Kings, and one of those as blacke as pitch, like a Morian, that is fetched out of the woordes of Dauid, or Solomon, saying: Kings shall come out of the Moores lande, too worshippe Christ. For this hath the holy Church interpreted, to be spoken by the three wise men And although the Morians land, lay much more to the West of Iurie, than to

Psal 72, 10

to the East, from whence the wise men came, that is of no importance: for the holy church can alter the lying and situation of the landes, & make of the West the East.

The Oxe &
the Assc by
the cribbe.

Asay 1.3

Againe, whereas they haue likewise set an Dre and an Assc by the cribbe of their little Iesus, which do warme him with their bzeath: that is grounded vpon the playne text of Esai, who saith, The Oxe doth knowe his maisters will, and an Assc the cribbe of his maister: but the people of Israell will vnderstande nothing at all, &c, Yea, and it may be a very good allusion, that by the Dre, the Bishops, Abbates, and Prelates, are vnderstode, because they weare hornes also, like an Dre, and can roare out excellently well against these Heretiks, better than they can preach the woorde of God. And by the Assc may very well bee vnderstode the gray Fryers, which are likewise as gray as asses, and therewithall, all the residue of Monkes, Friers, and poore Priestesses, who are not much better bearded than Asses, and doe esteeme Christ still as a young child that lyes yet in the cribbe, and therefore go about to please him

him & make him contented with godly images and puppets, with belles & rattles, with peeping, and daunsing, and with such other like fond toys and ceremonies.

Saint Lungies with a Lance.

Againe, where they paint S. Lungies, who pricking Christe in the side with a speare, receiued his sight, by vertue of the blood which sprinkled in his eyes, that is likewise proued by good Scriptures. For Saint John saith, That a souldier with a speare did pearce Christs side. And this speare in the Græke was called Longi, where of the holy Church hath made a saint, and named the same S. Longinus. And because the saide John saide: That it came so to passe, because the Scripture shoulde be fulfilled, saying: they shal looke vpon him whome they haue pearced: Out of that haue they fetched the lies or Legende of S. Lungies, as to say that he was blind, and thinking to haue thrust his speare into a Crow, did thrust it into the side of Iesus Christ, and so the blood did spring out into his eyes where by he receiued his sight: and was long afterwards canonized by the Pope, and put into the Kalender for a Saint.

John 19.34.

John 19.37.

Zach. 12.10.

to the East, from whence the wise men came, that is of no importance: for the holy church can alter the lying and situation of the landes, & make of the West the East.

The Oxe &
the Asse by
the cribbe.

As 4. 1. 3

Againe, whereas they haue likewise set an Oxe and an Asse by the cribbe of their little Iesus, which do warme him with their breath: that is grounded vpon the playne text of Esai, who saith, The Oxe doth knowe his maisters will, and an Asse the cribbe of his maister: but the people of Israel will vnderstande nothing at all, Sec, I say, and it may be a very good allusion, that by the Oxe, the Bishops, Abbates, and Prelates, are vnderstoode, because they weare hornes also, like an Oxe, and can roare out excellently well against these Heretiks, better than they can preach the woorde of God. And by the Asse may very well bee vnderstoode the gray Fryers, which are likewise as gray as asses, and therewithall, all the residue of Monkes, Friars, and poore Priestes, who are not much better learned than Asses, and doe esteeme Christ still as a young child that lyes yet in the cribbe, and therefore go about to please him

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Zach. 12.18.

In summe, all their payntinges,
 and all those dumbe Images, which are
 set vp in Churches: as the Apostles
 with rounde trenchers behinde their
 heades, and euery one of them with his
 weapen in his hande, our Ladie with
 her crisled hayre, and goodly golden gar-
 ments, with her perukes, fine kerchiefs,
 and goodly set forth with all her conceits
 like a Princesse of this woylde, and
 Saint Katherine, and Saint Barbara,
 bare breasted, with their embroidered and
 stitched woorkes, as trimly deckt and
 painted, as the Courtelans of Rome,
 and Venice. And all this can our deare
 mother fetch finely out of the scriptures:
 yea, and shee can finde you a threed for e-
 uery needle. So that these Heretikes
 haue nothing to say to this: for whatso-
 euer is done of a good intent and purpose,
 and to the profite of our deare mother
 the holy Church of Rome, that must be
 by God excepted without any doubt, and
 he must of necessitie passe it in his reck-
 ning booke. or else Husells were no fish,
 neither should you haue any Dyeters at
 Billingsgate. For a flat conclusion, we must haue
 god.

godly images, and brane painted tables,
 in the Church: yea, and though it did not
 serue for any other purpose, but that
 young men and maidens, will therfore
 the rather come to Church: for thereby
 it happens often times, that when they
 come onely to see the Images and
 godly paintings, and signories: yet
 in the meane space some Devotion
 commes in their mindes, to haue a
 snatch at a Masse, or to heare a *Salve*
Regina: whereby they often obtaine par-
 don of their sinnes, euen halfe against
 their willes. And therfore we care not
 a beane, for all that these Hereticks can
 say to this, but wil maintaine and up-
 holde our olde deuotion without any
 iotte lacking.

The xy. Chapter.

Which is touching the difference of

meates,

NOWE, as touching the forbidding to
 eate some kinde of meates, in some
 certaine times; that is likewise foun-
 ded vpon plaine textes of the scriptures.

And first whereas God saide to Adam,

Forbidding
 of meates,

In the de-
 crees. cap.

Thou *sexto dist. 35.*

Thou shalt not eate of the fruite of the tree of knowledge, &c. Out of y^e hath the holy church cōcluded, y^e men may eate no fleshy upon the fasting daies. Item, after that Adam had sinned, then did God curse the the earth. And now we know very wel, that all fleshe whiche is to bee eaten commeth of earth. Wherefore hath our deare mother the holy Church straightly defended and forbidden al men, which on the most principall and holy fasting dayes,

Flesh for
bidden to
be eaten,
and wher-
fore.

*Durandus in
the booke
called Ratio
male Diuin.
officiorum. li.
6. Rubr. de
aliis tenat its
Nu. 11.*

muste doe penance for theyr
sinnies, that in no wise they do eate any
fleshy, on those dayes, least they should
be partakers of the cursing of the earth,
like as the holy Bishop Durandus hath
very well set it forth. Where by it is
apparant, that the Corne whereof bread
is made, & the grapes whereof the wine
is made, are no fruites of the earth, but
of the Sea, as the fishe is: for otherwise
they were likewise accursed, & so must
be forbiddē on the fasting daies. Or else it
may be alledged, that the holy Church
hath dispensed with them, because the
fishe woulde not haue had any good tast
without bread and wine. And for this
cause hath our mother the holy Church
forbid-

forbidden the eating of flesh, as a thing
uncleane and accursed: in so much that
those which doe eat flesh, or egges, vpon
a fith day, are to be banished and rooted
out as shamelesse Heretikes, and to be
burnt at a stake, because (not with stand-
ding whatsoeuer may be alledged out of
Paul, or out of the holy scripture) that
flesh and egges are uncleane, unholy,
yea, and accursed: and that is apparant
by the greate myracle that happened in
Italie, vpon the mountaine called Ilmonre
de la virgine, that is, Our Ladies Moun-
taine. For whosoever doeth bring vnto that
mountaine, flesh or egges, yea, or milke,
by and by it will be full of wormes, because
our Ladye will not suffer, that any man shall
eate (vppon her mountaine) flesh, nor any
uncleane meates, but onely fishe, or hearbs
and fruites.

But what needes al this? And though
the flesh were not cursed, nor uncleane;
yet notwithstanding our deare mother
the holy church hath great reason to for-
bid the eating of it: for that shee (at the
least) may haue a differēce in the eating
of meates, and in that point shewe her
selfe something like vnto the figures &

this is to
bee found
in the
booke of a
Monke cal-
led *Leander*,
Albertus of
Bulloigne,
named the
discourse of
Italie, in fol
241.

Shadows of the old Testament, wherein the children of Israell were forbidden certaine kindes of fleshe, as a thing vncleane. although that our deare mother is of such discretion and vnderstanding, that she doth not esteeme flesh to be altogether vncleane in it selfe. For other wise our holy Father the Pope, with his Bishops, and Cardinals, would not so well digest it, that they would as well in the Lent, as on good Friday it self, lick their fingers after it. But shee doeth not meane to vse her Prelates straitly in this matter: but to proue lightly her obedience of her subiectes, like as God (in the olde Testament) did forbid his people certaine meates, rather for the keeping of them in subiection, then that the meates of themselues were vncleane: for what soeuer God hath created is from the beginning of it selfe good and cleane, but the holy Church of Rome, hath had another respect in this matter: as that shee did esteeme the fleshe for vncleane but not in it selfe, but vnto such as haue not bought Bulles of licence of the Pope, to the end they might digest the same with a cleare conscience. For like as in the
time

*Eckius in
his pamphlet.
Lent. 11.
Deut. 14.*

*Gen. 1. 25.
1. Tim. 4. 4*

time of Paul, all meates were made holy by prayer and by thanksgiving: so is *Tim. 4. 5* the meate now made holy with the Popes Bulls: so; whosoever hath those, may boldly eate of all meates without any scruple, and say with a good conscience, *Omnia munda mundis*: that is to say, To a man that is cleane, al thinges are cleane. But he that hath no bull, although he had ten times prayed, and giuen God thanks for his god giftes, yet that can not helpe him at all: hee must bee cursed, excommunicated, and cleane rooted out of the number of the good Catholikes and faithfull subiectes of our deare mother the holy Church of Rome; yea, and bee burnt at a stake, like an arrant and gracelesse heretike.

And therefore it is that the holy Prelates, Cardinals, Bishops, and all other loyall subiectes of the sea of Rome, doe so often forget to say grace and prayers at their meate: when as sometime (by ill hap) they do say grace (which happenes very seldome) they say it commonly in a tongtie or language, which neither they themselues, nor but a very fewe of those,

which sit at the table with them, doe understand: not esteeming y^e, that can much profit to the cleansing of the meate, nor much hinder nor further the matter, so that they had good daintie fare. But they in place of this wil eat flesh on a fasting day, and for that purpose, in need of grace, they must haue their Bulles wel sealed, and hanging downe with silken tassels: yea, & such as they themselves can well both reade and vnderstande, otherwise it were al not worth a strawe.

So now then, fleshe (on fift daies) is vncleane, to them that haue no Bulles: which you may conceive by this, That in Spaine, where the holy inquisition doeth beare the swinge: yet he, whosoener that can get a Bull for a roiall of plate, may eate (all the Lent through) puddings, tripes, and all the entrails, with head, necke, and purtenance, without any danger or scruple of conscience. And therfore it is, that the worthy Doctor Eckius, taking vpon him to defend this forbidding of meates by Scripture, doeth bring in this text out of the Actes of the Apostles: Take heede that you refraine your selues from meates offered vnto Idols. For as Paule saies, That which

In his En-
cheridion.

was offered vnto idols, was offered to the Di-
uel: and therefore he bid curse al such as
shoulde eate of it with such a conscience.
So likewise (saith hee) it falleth out al-
wayes with flesh on fasting daies, when
as the vncleannes and malidiction ther-
of is not taken away, and made cleane
by the Popes Bulls: but otherwise, it is
al wel ynough, as heere before is suffici-
ently proued.

The xvi. Chapter.

Wherein Lent is proued by the Scripture :

*And further that the Romish Church
must counterfette Christ in al points: &
lastly, touching festinall dayes, and the
ordeining of the same.*

AND now, as touching the time of
Lent, that is very strongly proued
by our deare moother the holy Church
out of the Scripture. For it is written,
That wee are bounde too offer vppe vnto
G O D the tenth parts of our goodes, And
nowe (sayeth the holy Church) Lent is the
tenth part of the yere: and therefore must we
necessarily obserue the whole Lent, not pre-
suming to eate any fleshe at all: Considering
that (as is before sayde) fleshe proceedeth

*Touching
Lent seeke
decrees Sc.
enimus with
the 2. follow-
ing dist. 76.
a cap. Solen
de consecr. dist
1. and chieflly
cap. Quadra.
de consecra.
dist. 5. where
this argumēt
is rehearsed
In the fore-
said cap. here
followeth
the veris*

wordes of
the glose vp
on the decr
Can, Quadra
de consecra,
dist. 5

Occasion
of the fa-
sting daies.

of the earth which is accursed : for nowe for
the tenthes of the hundreth three score and
fue dayes we must fast sixe and thirtie dayes:
and yet there remayneth fue dayes and sixe
houres : and of these fue dayes wee doo fast
foure, not for payment of tenthes, but for an
other occasion, to witte, that the tailes of good
workes and merites might be ful, So there re-
maineth yet one day and sixe houres, which
maketh iust thirtie houres, whereof the tenth
is not paide : but for recompence of that, wee
must go late to supper.

So nowe, is not this past very iust:
Nowe let God come and take a recko-
ning whensoever hee will, and hee shall
finde, that the holy Church of Rome is
not one penie in his debt: nay, shee hath
rather paide him more then his due tie.
For this reckoning yu shall finde passed
and set downe in the reckoning booke of
the decrees, if God wil accept and al-
lowe of that booke (as no doubt hee
must) considering that his lieftenantes
the holy Popes are the makers of it, and
then al is cocke sure on our side: and the
ratholikes must into heauen, though they
shoulde go barefote and bare leg. It hel-
peth to prate and prattle, the heauen is
theirs

theirs, if they can get into it, by meanes of obseruing their Lent wel.

So we further for fasting, we finde written also: That Christe did fast fourtie dayes in the wilderness, Ergo, then we must do the like, following the common rule: *Omnis Christi actio, nostra est instructio*, that is, (after the meaning of our mother the holy church) al, whatsoeuer Christ hath done, wee must counterfeite & do the like after him. For, notwithstanding that this was a miracle done for the establisshing of his doctrine, as Moses and Elyas had done before, which indeede we cannot doe after him: yet we must do what we can, & so resemble Apes & Punksies, which though they can not doe as men do in speaking, & understanding with reason: yet they will counterfeite men in any thing that possibly they can compasse. For so hath our deare mother the holy Church concluded, not onely in this matter, but in all whatsoeuer Christ hath done.

For, as he did take spittle, and rubbe the blinde mans eyes withall, and sayde in the Syzian tongue, Ephraim, that is to say, Be open: even so do the Priests rubbe the young childrens nose

In the book of deccr. cap. significat, de electione, cap. den: omni, 2. 9. and the glosse vpon the argument of the 6. booke of decrees.

and eares with spittle, and say Epphatah likewise: although the eares & nothzils be open already before.

A wooden
Assle drowne
about.

And as he came riding into Hierusalem vpon an Assle, so must the Cardinals likewise ride vpon Mules with their swelotches of red scarlet, even downe to the ground: and so must men likewise, vpon Palme Sunday, drawe a wooden Assle rounde about, with the Pharisees & Priests following.

Washing of
feete.

And as Christe did washe the feete of his Apostles, so doeth the Pope vpon maundy Thursday wash the feet of certaine poore men, and Abbates washe their Donkes feete with greate ceremonies and pronuings.

The Popes
crown.

And as Christe did weare a crowne of thorne, so likewise doth the Pope weare vpon his head, a three double crowne of golde, brauely set with pearles and precious stones: ouer and besides other two ful of Rubies and Diamonds, which are alwayes carried before him, when as he is borne about in his Pontificalibus vpon mens shoulders, like a wooden image of Saint.

Item, as Christe was loden with
carriage

carriage of his crosse, so must the Pope likewise weare vpon his Cape or mantle, a crosse of pure gold, set ful of pearls and precious stones.

The Popes
crosse.

And as Christ did shedde his blood, so now in figure thereof, must the Cardinals weare bloud red Scarlet Mantles, or cloakes and hats. For whereas these Heretikes wil say, that their garments looke so bloud red, by reason of the bloud of the Martyrs, which they haue shed: or else, that their clothes are red, so: shame of the shamefull deedes which their masters doe: all this cannot be true, seeing that Durandus, Innocentius, and al other Catholike men doe otherwise interpret it.

Bloudym
scales & hats
of the Car-
dinalles.

Item, like as Christe was betrayed and sold for certayne round pieces of silver, so must the Pope or rake, wherewith they say Masse, be round like a penny, as Durandus doeth set it forth: and the rather, for that they doe there likewise sell him for ready money: as it is written in the booke called, Stella, Clericorum, That those Priests which say Masse for money, doe euen as much, as though they shoulde say with Judas: What will you
give

Durandus ra-
tione diuini
off. lib. 4. rub.
de serr. nom.

giue me to deliuer you the man.

A white
garment.

cope & stole
in the mas.

Peruse ouer
the expositi
on of *Durā.*
Innocent. de
offic. Miss. &
Guidon de
monte Roch.
the which
haue exposi
ded all this
very neatly

Item, because that Herode did clothe
Christe in a white garment, therefore
must the priests weare a long white
garment like a shirt vpon their coates
or golwes at such time as they must
play their partes in the Masse. And then
because the Jewes did after wards cloth
him with purple, therefore they put on
the cope aloft vpon that white cloth.

And because he was bounde, therefore
doe they weare the Stole about their
necks, and maniples about their armes
and girde their surplesse too them with a
girdle,

And further, because hee was nay'ed
vpon the crosse, with his armes stretcht
abroade: therefore doe they likewise
stretch out their armes, abroad in the
Masse, as though they would bee cruci-
fied.

And because he was wound in a fine
white cloth, when he was buried, there-
fore doe they lay their little god vpon a
white cloth, fast by the chalice.

And because the souldiers did cutte
Christe his garments in peeces, and so
dealt them amongst the for a pray, ther-
fore

foze it is that the Priestes do (vpon good Friday) couer their Altar with one single cloth, and then lay two other small Clothes Napkins, at the endes of the Altar: and as soone as they begin to sing these wordes, *Partiti sunt vestimenta mea*, They deuided my garmentes amongst them: so must likewise those two cloathes or napkins by and by be stolne and pluckt away from the Altar.

And because Chrifte after his resurrection did breathe vpon his Disciples, and gaue vnto them the holy Ghost: Therefore it is that the Bishoppes and Suffraganes, at such time as they doe create any Priest, doe blowe vpon them, for with that same winde are the Priestes filled as full of the holy Ghost, as a Cow turde is stuffed full of muske and ambers grease.

In summe, Chrifte hath not done any thing in his death & passion, but they do play and counterfeite the same after him so trimly and liuely, that no player nor iuggler is able to doe it better.

Pea, doe we not see likewise, that vpon good Friday they haue a crucifixe, either of Wood, or of Stone, which they lay

Creeping to
the crucifix
& burying it

lay downe softly vpon the grounde that euery body may come creeping to it, vpon handes and knees, and so kisse the fete of it, as men are accustomed to doe to the Pope of Rome: And then they put him in graue, till Easter: at which time they take him vp againe and sing, *Resurrexit, non est hic, Alleluia*: He is risen, hee is not heare: God be thanked. And in some places they make the graue in a high place in the Church where men must goe by many steppes, which are decked with blacke cloth from aboue to beneath, and vpon euery step standeth a siluer candlesticke with a waue candle burning in it, and there doe walke soldiers in harnesse, as bright as Saint George, which keepe the graue, till the Priestes come and take him vp: & then cometh suddenly a flashe of fire, where with they are all afraide and fall downe: and then vpstarts the man, and they begin to sing Alleluia, on al hands, and then the clocke striketh eleven.

The holy
ghost on
whitsonday

Then again vpon Whitsonday they begin to play a new Enterlude, for then they send down a Dove out of an owles nest, deuised in the rose of the Church: but

but first they cast out rosin and gunpowder with wilde fire, to make the childre afraid, and that must needs be the holy Ghost, which commeth with thunder & lightning.

The Crucifixe also
deth to
heauen.

Likewise, vpon Ascension day, they pull Christ vp on high with ropes about the cloudes, by a vice deuised in the roose of the Church, & they haile him vp, as if they would pul him vp to the gallows: and there stand the poore Priestes, and looke so pitifully after their God, as a dog for his dinner.

In summe, a man doth often spende a penny or two, to see a play of Robin hood, or a Morille damce, which were great deale better bestowed vpon these apithe toys of these good Priestes, which counterfeite all these matters so handsomely, that it will doe a man so muche good to see them, as in frostie weather to goe naked.

I speake not of their preambulations, processions, and going about the Towne, carrying their crucifixes along the streetes, and their play and counterfeite the whole passion so trimly, with all the seuen sorowes of our Ladie, as though

though it had bene nothing else, but a simple and plaine Enterlude, to make boyes laugh at, and a little to recreate heavy and sorrowful harts: for these matters fall out onely vppon Church holý dayes or solemnities, when the Catholikes are determined to be merry, and drinke themselves so dronke, that they tumble from their seate: as you shall see our Mistres of Louen doo euery yeare in their solemnitie, and especially at the seuenth yeares procession, which is, of the seuen sorowes of our Lady. Al what soeuer Christ hath done, must bee set a broch to be counterfeited.

1. Cor. 1. 21

And after the same maner, we play by the Lent. For, because Christe did fast forty dayes long, therfore shal our deare mother the holy church be content to fill her belly of al sortes of fish only, not once touching one morsel of fishe, according to the speciall words of Paule, who saith, Eat it not : Taste it not : handle it not. And so likewise Moses did fast fourtie dayes, for the establishing of the lawes of God, which he presented vnto the poeple. And now, seeing the Bishops & Prelates do weare homes, as Moses did, wherefore should

shoulde they not as wel fast fortye dayes as he did? And if the Bishops doe fast, then are the laye people muche more bounde to fast, which haue no such power nor meane to obtaine dispensations bulls, or tollerations of our holy Father the Pope, as these holy Prelates haue.

Therefoze we do now cōclude, without exception or contradiction, That the holy time of Lent is as firmly founded vpon the Scripture, as all the rest of the articles of the faith inuented and founded by our deare mother the holy church of Rome: and therefore it is good reason, that our mother the holy Church of Rome doe mainteine her Lent and fiftie dayes in great reputation, and not onely to holde it for a good and holy woork in it selfe, but for a meritorious woork whereby wee may merite and deserue heauen and the mercie of G D D, appease his wrath, and doe make sufficient satisfaction & recompence for all our sinnes. Insomuch that our deare mother doth esteeme her fasting: yea in a manner better, than the merites of the blessed blood & passion of Iesus Christ, wher

bypon these Heretikes doe altogether
boast

In the
Mass
booke.

boast themselves: For consider, this the holy Church saith in one of her secretes, vppon the Wednesday in the Ember weeke in the Aduent, and on Friday in the Ember dayes after whitsonday, and vpon the Tuesday in Easter weeke:

O Lorde wee beseech thee that thou wilt accept this our fasting, and that by it we may be made cleane and purified, and worthie of thy mercie, and that it may bring vs vnto euerlasting saluation, &c.

What can a man wish or desire more? Saint John the Apostle will seeme too set forth a special matter. When he saith: That the blood of Christ Iesus doeth cleanse vs of our sinnes, and maketh vs exceptable before God the father: but this other now doeth grow all vpon our owne ground: for with our fasting we can obtaine that wel enough, which he doth attribute onely to the blood of Iesus Christ.

Festiuall
dayes.
This
is song in
the 1. col-
lect in the
Ember
weeke of
the Aduent

What shall I neede to make much a doe for the festiuall dates, and obseruing of them: Of which our deare mother the holy Church maketh so great account, that she doth yearly pray vnto G D D that her festiuall dayes, may obtaine for her meanes sufficient to liue wealthily

In this worlde and after assurance of eternall saluation, and that they may by the perfect obseruing of the sayde daies, merite to inioy perpetuall saluation and blisse. And of the hallowing of Easter Euen, she doth say plainly as followeth:

Huius igitur sanctificatio noctis fugat scelera, culpas lauat, & reddit innocens am lapsis, mortis letitiam, fugat odium, concordiam parit, & curuat imperia,

This is sung the Saterday following next after.

That is to say.

That hallowing of this night doth drive away sinnes, doeth purge faultes, doth restore such as are fallen, to their innocencie againe, and to the sorrowfull giveth gladnesse, and expelleth all hatred and procureth concord, and doth bow Empires or Kingdoms, &c.

Consider now, what a power the obseruing of these festinall dayes hath. What a mischief ayles these Heretikes, that they so raile vpon vs, because we make a difference & diuersitie of dayes? They make a doe with vs, saying That Iesus Christe with his precious bloude, hath clearly aduihilated and taken away the instrument which was against vs, which consisted wholly in such Ceremo-

Col. 2, 14, 16

gious

Do

ntes

nyes and Commandementes of the
law, and hath made false the same untill
his crosse: so that no man else can heare
after iudge vs for our meates or drinks,
nor for the obseruing of any holy dayes
of new Moones, or Sabbathes: and still
they are troubling vs with that which
Paul wryteth to the Galathians, saying

Gal. 4. 9. 10.

Seeing that you haue now knowne God,
or rather that you are knowne of God, how
doth it happen, that you returne your selues
again to obseruing and worshipping of
weake elementes, which you beginne and
goe about to serue againe? you obserue dayes
monethes, times and yeeres; I am afraide
on your behalves, that all my trauell amongst
you will be spent in vaine, &c.

But what haue we to do with this?
seeing our mother the holy Church doth
attribute as much power to the obser-
uing of our festiual dayes, as to the
blode of Christe it selfe: and therefore
hane our Catholike Doctors reason, in
teaching, that the obseruation of certain
dayes and feastes, heretofore vsed by
the Iewes, are not in any point take away
by the death and blood of Iesus Christe,
as Paul's goeth about to perswade, so
alway

alway as the dayes be something altered: as Eckius hath very finely set forth. For in place of their Pasche of the law, we haue our easter: and in place of their Pentecost, we haue a Whitson-tide of our owne deuising: and in stead of the feast of their new Moone, we haue our Ladyes dayes: and in place of their Trumpet feastes, we haue the Apostles dayes: and in place of their feast of Tabernacles, wee haue our Church holys, dayes or solemnities: and so forth, as is plainly to be seene in the Booke of the said Eckius. So that there is no other difference, but as though the deuill (to disguise himselfe) shoulde put on a fryers robe. And wheresoener in the olde Testament any mention is made of feast dayes, our deere mother the holy Church of Rome, applyeth it to the establishing of her festiuall or holy dayes and solemnities: so that the Heretikes cannot iustly complaine of vs in this cause, and say, that we cannot bring in any Scriptures for prooue of the matter: seeing that the olde testament is full of such Scripture, as they themselves know well enough.

In this En-
chiridion

The xvii. Chapter.

Which treateth of the forbidding of priests
to marry, and howe women ought to bee
common by speciall commandment of
the Church of Rome, which is diligently
by them obserued.

A forbid-
ding of ma-
trimony for
Priests.

Rom. 8, 8,
Leuis. 10, 18,
11, 25.

1. Tim. 4, 3.

NOW as touching the forbidding
Priestes, Monkes, Fryers, and all
other spirituall persons to marry, that
matter we cannot defend by the olde tes-
tament, seeing that in the olde Testa-
ment all Priestes were married. Ther-
fore in this matter we wil haue nothing
to do with the olde Testament, because
it doth make against vs: but we say, that
it is changed by the new, as heretofore
wee haue proued by speciall textes, as to
wit, where it is written: None of those
that liue after the fleshe can please God. A-
gaine: Be you holy, like as I am holy, and
more such like, which heretofore wee
haue alledged, and by the Booke of De-
crees established for ever. Yea, and it
was specially prophesied by Paule, That
in the latter daies there shoulde come such
as should forbid mariage, and the eating of
meates which God hath created and ordy-
ned to bee eaten with thankesgiuing. So
that

that it is no marvel, that it was not forbidden in the olde Testament, nor yet in the beginning of the newe Testament: for these last daies wherof Paul speaketh, were not yet come: and as a good wise Doctour, and holy Priest of Groining said: The Pope did not then gouerne But now y^e those last daies are past and the Pope hath taken the whole regiment of the Church into his handes, the Church hath nowe declared, openly set forth, & established without retraction, That no man being married can be holy, nor please God, for that is plain uncleauenesse and fleshly defiling, as we haue heretofore declared by plaine and speciall termes of the Scriptures.

And therefore hath our deare mother the holy Church of Rome concluded & set forth, That it is much better, and lesse offence, for a Priest to vse an other mans wife, then too marry one of his owne, after that hee hath once accepted and married our deare mother the holy Church for his wife during his life: as Pighius, Eckius, Ioachimus, Perionius, and other like Pillers of the holy Church of Rome, haue very finely set out in their writing.

Dd3

Pea,

Ande mur-
ther their on
children.

This visita-
tion and that
which was
founde there
is written by
John Balan
English
historian in
the Argumen-
t of his booke
the life and
conuersation
of Popes.
John Den-
tan in his
booke de im-
manitate
Cap. 6.

This is writ-
ten by Rich-
ard bishop
of Auerbury
in a letter
which he set
unto Pope
Nicholas
the first

Yea, we do find by daily experience,
the holy Catholike church of Rome wil-
a great deale rather suffer, that these hor-
ly sheete sonnes of Cloisters, and such
like shoulde (being with child) destroy it
in their bodie with drinckes and other
medicines, yea or kil it after it is borne,
than that they shoulde (according to the
counsell of S. Paul) marry a husband.

Which thing was apparant at the vi-
sitation of the Cloisters in Englande,
which King Henry 8. caused to bee done
throughout all Englande, where many
priues in Cloisters were foundful of the
bones of young children, with many o-
ther abhominable matters, which are
not mete to be rehearsed.

And Iouannes Poncius, a good Catho-
like, and a wellearned man, doeth like-
wise witness, that it is a common prac-
tise of these holy religious women, to
doe such thinges.

It is likewise founde in ancient cre-
dible histories, that S. Gregorie Bishop
of Rome, after he had first set out a ve-
ry straight commendement against the
marriage of Priestes, did after ward re-
peale and cal back againe the same very

earnestly lamenting and repenting very
 soze his former doing: because that sen-
 ding vpon a time to his Bondes too
 haue some fishe taken, there was draw-
 en out of the same with the Pettes
 a net brought to him, about six thousand
 heades of younge Children, which hee
 straight wayes did with sighes and la-
 mentations acknowledge to haue bene
 so murthered, by reason of his said com-
 mandement.

yeere 165. tre
 ating of this
 matter.

But our deare mother the holy church,
 who hath not lightly any respect to such
 smal matters as that, although she bears
 of inough such: yea, & both daily see them
 before her eyes, and is often times put in
 remembrance of them: yet she had much
 rather ouersie and suffer such thinges to
 be done, then to consent that those holy
 Burnes, which haue professed chastite,
 should marry. I do not speake of it, that
 shee wil rather looke thowto the fingers
 so: wink at the abhominable and filthy
 Sodomitrie of Monks and Fryers, then
 she wil renoue and call backe againe her
 holle commandement for chastite: not
 withstanding that Pope Pius the second
 himselfe hath oftentimes acknowledged

Perusethes
 cap. of the
 second part.

that although the forbidding of priests to marry, was done vpon great consideration, yet must it now vpon other consideration of greater importance, be set at libertie again. But this is their first rule, and A. B. C. that they leaue as soone as euer they are admitted Priests, or professed Monkes or Fryers and that they continually harpe vpon this string, *Si non calce, tamen caue*: which is thus ment, That if they cannot liue chastly, yet they shall vse it so secretly, as that it be not much talked of, nor knowne.

And nowe after this, to provide so for the matter, that these holy Fathers should not go to grossely to worke, therefore hath our deare moother the Holie Church, layde an ordinance before her Monkes, the Priests and spiritualty, that they might freely vse other mens wiuces, and that al women ought to be common for them. Whereby men may well consider, that she is none of these gealous wiuces, which cannot bee content that their husbands should once make a good countenance to another woman for she is well contented that her swete husbandes, to witte, Priests and Monkes, should

Should vse all women at their pleasure.
 Yea moreouer, shee will maintayne, that
 it ought to be so: and so goeth about to
 establish it with plain textes of the holy
 Scripture, besides the worthy witnessse
 which shee doth borrowe out of the hea-
 then Philosophers. For consider, these
 be the proper wordes of the holy Father
 Pope Clement, whom the Church doeth
 esteeme to haue bene a successor of Pe-
 ter: and therefore hath shee caused these
 his wordes (which are worthy of perpe-
 tuall memorie, to bee written vpon the
 doores of all Cloysters, and Spirituall
 houses) to be set in her booke of decrees,
 as a wooden diamond might be set in a
 laten ring, where he saith:

Deare brethren, to liue in common is ve-
 ry necessarie for al men, but most especially for
 those which will stoutely, and warily fight
 vnder Gods banner, and counterseite or fol-
 lowe the example of the Apostles and their
 disciples. For the same by nature ought so to
 bee, and all thinges in the worlde ought to be
 common: but the wickednesse of man hath
 bene the occasion, that the one hath be-
 gonne to saye: This is myne, the other sayd,
 And this belongeth to mee: And by all that

meanes

This is euē
 thus set
 down word
 for word in
 the decrees
*Ca. Dilectissi-
 mi causa 12.
 quest. 1, & in
 the 4. letter
 of clement in
 the 1. part of
 the counsels*

Pysagoras
whom *Plato*
did imitate
in the gouer
ment of his
citic.

Maried wo-
men in com-
mon

meanes dealing or participating of all thinges
crept in. To bee brieſe, a verie wiſe man
amongſt the Greekes hath ſpoken maruei-
lous well, ſaying: All thinges are common
amongſt good friendes. Nowe it is then
without doubt, that vnder the name of all
thinges, the wiues are likewise containd:
For like as the light and the ſhining of the
Sunne can not bee ſeparated nor parted,
euen ſo there cannot likewise any ſepara-
tion or dealing bee made of that which is to
bee vſed in common: but it ought to bee
generally at the commandement of euerie
one of the companie. And for that cauſe
it is, that God ſayeth (gentle Reader, note
well here ſpeciall textes of the Scripture)
by his Prophete, ſaying: O what a good-
ly and pleaſant a thing it is, for brethren
too dwell together. And this cuſtome be-
ing obſerued by the Apoſtles, ſo muſt
they haue all together lived with one an
other in common: like as it is written: The
multitude of the beleeuing was one heart,
and one ſoule, &c.

Pſal. 133. 1

Actes 4. 32

Note here the determination and con-
cluſion of our deare mother the holy
church word by word, whereby ſhe doth
absolutely conclude out of the holy
Scriptures

Scriptures, that these Heretikes which
 are alway in hand with the Scriptures,
 haue nowe no more cause to complaine,
 though the Priestes and Fryers will
 sometime (euen for loue) bozrowe some
 of their wiues, for the mayntaining and
 knitting togeather of this holy Clements
 commontie. And although the glose ther-
 vpon say, That this hauiog of women in
 common is not to bee vnderstoode, after the
 vse of the fleshe, but simplie for the good
 willingesse and charitable loue towardes
 the congregation: yet notwithstanding,
 the text is playne enough, which saith,
 That men must bee conuersant with them,
 as the light is with the Sunne shine, which
 do continually enioye one another. And the
 same is established, by the doctrine of
 Plato and Pythagoras, who specially were
 of opinion, that all women should bee
 common. And that is apparant ynough,
 by the dayly exercise there of: for you see
 that the Priestes may haue no wiues of
 their owne, but doe vse all women in
 generall, when, or wheresoever they can
 get them. But yet they will not
 looke so narrowly to haue things com-
 mon as touching their goodes, because
 euery

every one of them will looke to enioye
his owne goddes, but not his owne wife :
so that it is rather done for the witnesse,
then for any thing else.

For what
cause the
Church of
Rome is cal
led catholik

And this may likewise very well bethe
occasion, wherefore the Romishe Church
(which in deede can bee but one particular
Church, because that Rome is but one parti-
cular towne) is yet called the Catholike
Church, that is, The common and generall
church over all, which specially proceedeth by
reason of that goodly common sorte of wo-
men and boyes, which shee maynetaynes and
doeth increase and multiplie her generation
ouer all the worlde : yea, and fillea the whole
face of the earth with her young Priestes and
Monkes, whereof shee hath made such a num-
ber, as there are flies in the Summer : in so
much that shee may iustly bee called Ecclesia
cœcumenica : that is to saye. The Church
that doeth flowe ouer the whole earth, like
a spring tide.

The xviii. Chapter.

Wherin the seven orders of Priesthood are
set forth as well by Scriptures, as by the
examples of Christ.

Saying

Seeing that wee are now in hande with the holinesse of Priestes, we will procede directly to the establishing of all the seven orders of Priesthoope by the Scripture. And firste you shall understande, that our deare mother the holy Church doeth teach very plainly, That our Lord Iesus Christ himselfe was forced to passe through all those seven orders, before he could bee admitted to be a Masse Prieste. Marke now what a matter must this be, and yet for al this these Heretikes make no account of the blessed Masse, whereas Christ had tought to do, to come to the vse of it.

For first, he must exercise the office of a Porter, like as he did, when he drove the changers of money, and the sellers & buyers out of the Temple, and spake out of the mouth of David: You Princes lift vp your gates, and bee you lift vp you everlasting doores: Item when he said, I am the doore of the sheepsfold.

After that, he was Reader, when he did read the Prophete Esaias in the Temple. Then after he became an exorcist or Coniurer, when he drove seven devils out of Mary Magdalene: & when he did

Seeke for this in the 2. chap. of the second part,

All these goodly expositions are written by Bishop Durand in his booke called *Rationale divinorum* of *fictorum*

in the 1. booke Rub. de ministerio & ordine Ecclesie.

And in the 4. booke of Sentences, Psal. 24. 7. 9

Iohn 10,

In the 4.

booke of

Sentences

the 3. chap

In the 4.

booke of

Sentences

the 4. chap.

Acoluthus
in Greeke
is with vs
as much as
Page, or
one which
followeth
vs. Iohn 8.
ca. and is
repeated
in the 4.
booke of
Senten cha
5.4 Dist ca.
6.4 Dist cap
7.4 Dist cap
8. and per-
use the
same alte-
galion by
Durand.

In the 23.
& 77. Dist.

he did rub the mouth and eares of the
dumbe and deafe man with clay & spittle,
saying, Epphatah be open.

And after that he came to be Acoluthus,
that is a Page, and Cerotierarius, that is,
a Candle bearer: when he saide, I am the
light of the world: he that followeth me, shal
not walke in darkenesse.

And then was he a Subdeacon, when
he did washe his disciples fete.

After that a Deacon, when he did mi-
nister the Sacrament of his body to his
Apostles, and (being in the mount Oli-
uet) willed & perswaded them to watch
and pray.

And lastly, he became a Priest, when
he did consecrate the bread and the wine,
and so said Masse at the table.

This done, straightway he became a
Bishop, when he laide his hands vpon
his disciples hands, saying, Goe abroade
and preach the Gospell in all places.

All this you may see set out at large
in the foresaid booke of Durandus, and
in the booke of Sentences, and in the
fourth counceils of Tholedo and Carthago,
and likewise in the Decrees. So that it
is apparant, that all these holy orders

are

are fished out of the bottome & grounde
of the Scriptures, and are founded vpon
the examples of Christ: notwithstanding
notwe, that the Priestes haue some-
what the more prerogative then Christ
had, so that they can pulke through all
these seuen orders at one time, or else skip
ouer foure or fife of them at once. For
they that can once get the shaven crowne
on their heades, (which is the charracter,
marke, and token of the worthy order of
Priesthode) may not then onely pro-
ceede to be Priestes, but also to be Bi-
shops and Cardinals, and to gette sacks,
full of benefices: for our most holy Fa-
ther the Pope may freely dispence with
all such matters, as it pleaseth him.
But that carrieth his authoritie in the
Popes foundation, which we haue here
before set forth and declared to be so
strong, as the dinels of hell are not able
to withstand it. for this time wee doe
onely teache, that whensoever it shall
please the holy Church to vntie the seuen
orders orderly, she is able to establish
the whole heape of the trinity and finely
out of the Scripture.

The xix. Chapter.

Wherein is concluded, that all the ceremonies of the holy church of Rome, are founded vpon the scripture, if they be wel vnderstood, & according to their interpretation, which only is to bee esteemed so good: and what aduantage they haue, that stande fast to this interpretation. And here in is likewise mention made of the masse, & of master Durandus booke.

Ceremonies
of the holy
Churches
in general.

Esai 2. 7.
Rom 10. 18.
This exposition is set
downe by
Durandus in
his booke
called *Rationale diuino
rum officioru*
cap. 7. Num
8.
Slippers &
breeches of
the Popes

Yea, she doth nothing in this world,
either of great or smal importance,
but it is all so finely founded vpon the
Scripture, as can be deuised. And that
may appeare by this: That she hath fet-
ched the golde slippers, and the precious
breeches of our moste holy Father the
Pope out of y^e scriptures. For it is writ-
ten: O howe faire and pleasant are the feete
of those, which bring tidings of peace, which
bring good tidings: which after their in-
terpretation is as much to say, as, That
the feete & legges of the Pope of Rome,
must be decked with goodly golden slip-
pers, and with marvellous rich & costly
breeches: as it is wel set forth by the ho-
ly Doctour and Bishop Durandus.

And

And thereupon it proceedeth likewise, that the Pope doeth; suffer Kinges and Emperours to kisse his feete, yea: to treade vpon the Emperour Fredericks necke, as is befoze declared. And the rather his feete are to bee kisser, because they are so sayre and pleasant, and smel so sweete, especially two or thre daies after he is dead: so then come all the deuout catholike people, and kisse them bare, whereby they obtaine a very great indulgence or pardon,

But now, if any man be desirous to vnderstand how shelyl at this is grounded vpon Scripture, and further to knowe particularly the reasons, and causes of all the other ceremonies of the holy Church of Rome, and to see how they are fished euen out of the very deepest grounde and bottome of the holy Scriptures, Let him reade the booke of Durandus, which (vpon this occasion) he hath named, *Rationale diuini norum officiorum Sancta Romana ecclesia*, this is to say, The reckoning, and reason, or cause of the ceremonies and diuine seruices of the Church of Rome. He shall therein finde marvellous secrets, and very trunne iewels:

Seeke the
10. chap of
the 1. part

Durandus
touching
the masse

¶

¶

Search the
15. & 16. ca.
of the 2.
part.

yea, if the whole Bible were cleane lost,
there might quickly a new Bible be de-
vised and made out of this booke, which
would agree a great deale better with
opinions of the holy Church than the
Epistles of Paul doe, which these Here-
tiques and Huguenots haue in such great
reputatiō. He hath the textes of the Bi-
ble as fast, as a handfull of flies: & there
is not one iotte contained or used in the
blessed Masse, but he hath a good reason,
& a trimme text to bring in for it. There
is not one hole but hee hath a pegge to
stoppe it: hee doeth there set you forth
maruellous trimly, all the reasons, why
the Priest doeth so trimme himselfe in
such mumming garments, when he go-
eth about to play his part: why he doth
first put a biggin vpon his head, and the
a long garment like a womans smocke
aloft vpon his gowne: and then about
that, a cassocke without sleeves, looking
out at a little hole aboue, euē like as a
Snail looks out of her shell, or like as
a magget a pie out of her cage: why
he is bound with a corde about his middle,
like a theefe that were going to hanging:
why hee doeth turne sometime his
tayle

taile to the people, and sometime his face: why he trippes sometime to the one end of the Alter, and sometime to the other side of the Alter, as though he were daunsing the Maides Dance: Why he heaues or listes by his voice sometime like a chimnie sweeper, and by and by hee is as still and quiet againe, as if were a mouse in a trappe: why sometime hee foldeth his handes together, like sorrowfull Mary Magdalene, and sometime he stretches them out on euery side, as though hee would shoot in Robin hodes bowe: and then sodenly hee pluckes them in againe, and tolleth them from the one side to the other, as though he were catching of flies, or would fraye and scarre away crows.

After this hee doeth set forth very perfectly, and in perticular, all the occasions and reasons, wherefore Sir Johns Table is so early couered, and the cup, the little Cannes, and the sauser so manerly set thereupon: and wherefore Sir John doeth sometime sleepe at his table, and sometime starteth by sodenly out of his dreame. Item, what it meaneth,

that he doeth runne and whisper his secrets to the bread & wine in their eares with a low and soft voice, and that his companions sometime crie out so yealing with open throates, like wolues in a caue, or like swine when the butcher killeth them: and wherefore some goe to worke with Organes, other with ringing of belles, as though there were an vplandish belliefe all towarde, or some such triumphe. And wherefore men doe in y meane space light torches, as though they were bringing the Bride to bedde: & wherefore they lift vp the Priest's taile behinde him, as though they would looke into his arse to minister a glister to him.

If you peruse that booke well, you shall liketwise finde there, wherefore our Domine with his long smocke doth so lowlie lift vp on high a wafer, and a cup of wine, and that then euery body falleth downe vpon their knees, and knocketh vpon their breastes with their fistes: & wherefore the Priest beginneth then to looke so pitifully like a calfe laide on the butchers stall, and then beginneth to lament the wafer or singing bread pitifully, and to weepe with swines teares, and then

then at the last, when he hath tossed it to and fro, long inough, away it goeth with a snappe into his throate, and so swal- loweth it downe without chewing: and then he hath his cup filled againe, and so he sendeth that after y^e rest. And yet you shall vnderstand further, wherefoze hee doth licke the chalice so sweetely, as an Ape licketh her yong ones.

And you shall (besides all this) heare wonders, of all the rest of the holy cere- monies of the Romishe Church, which they do vse at their Mattens, at none, at euensong, at complen, and many other times, with great deuotion, with all the gestures & fashions which they do there- in vse: and who haue deuised them all: what euery one of them doth signifie. We can tel you more, all the feast dayes, and double feastes, al Vigils, Ember dayes, and fasting daies, al daies of fish & egges, all processions, goings about with the crosse, gange daies, and al the whole blas- bling vsed through the peere: al this hath hee euen at his fingers endes, & can bring in fo: euery one of them, texts very finely founded out of the Scripture. So that I assure you, it is a pleasure fo: those

that can heare it. Besides all this, you
 haue there set forth al the estate, pompe,
 and pranchings of our holy Bishoppes
 and Prelates, especially, of our most ho-
 ly Father the Pope of Rome: wherof
 there is not one iotte forgotten nor left
 vnconsidered: yea surely, I beleue that
 his holinesse, sitting vppon his stole of
 easement (Sir reuerence of his holi-
 nesse) should not make one solwe or
 skornefull countenance, but this wise
 and profounde learned Doctour and Bi-
 shoppe, can straightwaies bring in for it,
 some myserie and weightie matter:
 And to bring a text of Scripture for it,
 which shall serue as fit for that purpose,
 as a sadle for a solwe. What needeth
 many wordes: hee is a passing Apote-
 carie, hee can make a good medicine of a
 Cabadge skulke.

Durandus
 his booke.

And therefore it is, that our deare mo-
 ther the holy Church doeth so greatly e-
 steeme this his booke, so that shee would
 not forgo it for any good: and shee hath
 reason for it, because in herde it is her
 chiefe iewel or treasure, wherein all her
 holinesse is locked vp. Where will all
 these Heretikes now hide them selues,
 these

these Lutheranes, Hoguenotes, Zwinglians,
and Calvinistes, the one heape with the o-
ther, which doe bragge so much of the
woorde of God? Let them but once take
this booke of Durandus into their handes,
and they shall finde there that all the ce-
remonies of the holy church of Rome, al
their prauings, and strange deuises, are
finely founded vppon the Scripture, so
that there is not one lacking: yea, & that
the Scripture is wholly on our side, if it
be right vnderstood, according to the mea-
ning and interpretation of our deare mo-
ther the holy Church: to witte, that you
passe ouer and let slippe the deade letter,
and the playne text, and depende wholly
vpon the spirit of speculation of our doc-
tours of Louen, and those of Paris, which
is onely the spirit, That quickeneth and
maketh aliu, as is heretofore rehearsed.

Wherefore, let all such as will be good
and Catholike subiectes of the holie
Church and Sea of Rome, hold fast and
sticke to this interpretation, and in any
wise shrink not from it: but beleue all
whatsoever the holy church beleuenes, not
once going about to know, or to aske any
questio what it is: because it is ynough for

Prou. 22, 28

Thus doeth
Eckius & all
other Ca-
tholikes ex-
poundit.

them to knowe, that the church of Rome
cannot erre, solong as she remaineth fast
grounded vpon the foundation of the
Pope. Let them keep in mind the saying
of Solomon, You shall not remoue the pales
and markes which your fathers have planted
that is to saye: You shall not once mooue,
touche, or altar any thing of all that, which
our deare moother the holy Church of Rome
hath established and ordeyned. And doing
thus, they shall be her white sonnes, and
haue the world at will, they shall enioy
the goods of this world: some shall become
Bishoppes, and some Cardinales, riding
brauely to the Courtes of Popes and
Kings vpon braue horses and Mules, &
shall haue the sayrest Courtisans of
Rome at their commandements.

In summe, they shall say to themselves,
What canst thou desire? Where contrari-
wise, these fellows wil be so nose wise,
that they will knowe all thinges, and
will beleue nothing, but will that
which they finde in the Scripture, and in
their Bible plainly set out: yea, they doe
mocke our deare mother, & the interpre-
tations which shee bringeth forth vpon
the Scriptures. But those surely
are

are heretikes to the fourth generation :
as Doctors and Whistons say, Even
to the highest stop of the staires. For like
as Maister Gentian hath heere finely
concluded, they doe not beleue the ho-
ly Church, They beleue not the twelue
Articles of our faith: yea, they doe not
beleue the holy Scripture, seeing they
will not accept the interpretation of the
Scripture, which the holy Church hath
allowed for good: And therefore, they must
be banished, accursed, and excommunica-
ted: yea, they must be burnt to ashes and
powder, if they will not recant. For that
is the sure sentence and resolute deter-
mination of our mother the Church of
Rome, to wherein doth not fall any stay or
appellation, for that noke from hence-
forth they will not, nor shall not beare
with them any longer. And heere with
we will make an ende of the second
parte, having emptied this di-
stasse: and (now by M. Gen-
tians leane) wee will in
hand and proceede
with another
parte.

Here

Here followeth the exposition vpon the the third part of *Gentianus Harnets Epistle*: wherein is treated of Auricular confession, of the Sacraments, of Matrimonic, of Confirmation, and of the holy Anointment.

The first Chapter.

Of Auricular confession, and howe necessary it is, and of establishing the same by the Scriptures.

Auricular confession.

These are the very wordes of Pope Inno-
cent the 1. in age-
neral coun-
cell conclud-
ed, & is set
down in the
decrees cap
*Omnis viri-
usque sexus
de penitenti-
is & remissi-
onibus.*



Now doeth fol-
lowe the thirde parte
of the Epistle of *Gentianus*, wherein he doth
declare himself great-
ly to wonder, that
these newe Preachers
of the Gospell will goe about to abolish
auricular Confession. *Cockes populo-
rum*: But howe woulde they goe too
worke? Where our holy mother hath so
straightly commanded vpon paine of
damnation, That all such as are of both
kinds, to wit, male and female, shal as
soone as hee or shee is come to yeres of
discre-

discretion, confesse themselves to their
alone Curate of all their sinnes, at least
once a yere: understanding the same
alway of deadly sinnes onely, as is set
forth by the glosse vpon the terte: be-
cause dayly and pardonable sinnes are
with a Pater Noster, or with a sprin-
kle full of holy Water cleane washed
away.

I maruell, howe these Heretikes
can speake against this. For were it
not euen as much as though they would
put out both the eyes of our mother
the holy Church? For vndoubtedly,
this auricular confession is woorth two
payre of eyes to her. For by the one, she
can see, perceine and learne all the secret
determinations, counsels, and pretences
of all Kings, Princes, and Potentes of
Christendome: by reason whereof she is
come to a peaceable possession; and in-
ioyning of her authoritie and gouerne-
mente ouer all Countreyes and King-
domes: And by the other she can see and
creepe euen into the very bottome of the
bosomes of young maydes, simple and
sorrowful wiues, and widowes, and so
gripe out & vnderstand all their secrets:
then

then enioine them such friendly penance
that their troubled consciences are there
by comforted, and their sorrowful heartes
made ioyfull. A good Lorde. We often
haue these Priestes and Fryers ginen
(vnder confession) good wholesome coun-
sel to the sorrowful barren wines, wher-
by they haue after wardes become blyth
mothers, and haue euer after borne an
inwarde loue towarde their holy ghost-
ly fathers, euen as though it were to
their owne husbands.

Pea, there is at this present a good ho-
ly gray Fryer at Brudgeffe, called Brother
Cornelius the Whipper, who (by meanes
of his holy auricular confession) did
teach a great many of simple women, to
tame and mortifie their flesh, in this ma-
ner: That they for the fulfilling of pe-
nauince to them inioyned, and to receiue
of him full absolution of their sinnes,
haue very willingly gone creeping vpon
hands and feete, stark naked, before that
holy Ghostly father: and when hee did
marke any that the fleshe was not suffi-
ciently mortified, then did hee followe
with a rod in his hand, and whipped the
vpon the bare buttocks, til they had ther-
by

by don sufficient penance. By the same token, that he is yet al this houre called Brother Cornelis the Whipper, and is very well beloued in the towne of Brudgesse, where the womē are very deuoute to doo such penance.

Consider nowe, if that auricular confession had been pulled do tione, how could he haue brought those good womē to such a deuout mortification & penance? How should our deare mother the holy church bring ir: to the right path, that goodly and friendly congregation of women, which Pope Clement did commaund, if it were not by that holy auricular confession? So that truely Nestarius, Bishop of Constantinople was much to blame, for disallowing auricular confession, onely because their was a Deacon, or a Priest, In theyere which had shæuen a woman vnder her smocke. Was not that a strange matter of the Bishoppe? Surely he must nedes haue beene either a Lutheran or a Hugue. note, seeing he had no more regard to the ordinances of his deare mother the holy Church. But I assure you, it goeth now to worke after an other manner, what would that Bishop haue done if he had

Nestarius.

In theyere 395.

This is set out in the story tripartite in the 9 booke chap 28.

Chryso-
stome vpon
the 51 Psal
and in the
3. homilie
vpon the 12
cha. to the
Heb. And
in the ho-
mily of pe-
nance &c.

had seene brother Cornelius the whipper
and such other good fellowes, surely he
would haue giuen auricular confession
with all that baggage to the Gallowes.
Seeing hee was so earnestly moued for
such a small matter. But we will let
him alone with a moynen. And although
Crysostom was of the same opinion, and
directly withstood auricular confession,
yet notwithstanding we haue nothing
to do therewithall, we wil sticke to and
keepe fast our auricular confession: yea,
and though al the Doctors of the church,
should run mad. For when all is said,
it were almoste as good that the Masse
should be put downe and buried for euer,
as that there should be no auricular con-
fession. Our dearemother the holy church
will take heede to that, she will not put
downe nor suffer too bee ouerthrowne,
such a trimme and necessary thing as
that is, to please these Heretikes. especi-
ally seeing she can defend it by holy scrip-
ture, as wel as any article before specifi-
ed, as you may cleerely see out of the doc-
trine of Maister Gentianus Haruet.

John, 10. 28.

It is written (saith hee,) whose finnes
soeuer you doe forgieue, the same shalbe for-
giuen

giued. Nowe they cannot forgive without
 hauing knowledge, first of the matter: & the
 matter cannot come to any knowledge but by
 confession, made either openly or in secret. And
 therefore without doubt (saith he) auricular or
 secret confession is much more comely & ho-
 nest then open confession. Consider well of
 this matter, (gentle Reader) heare the
 matter is so cleare, that a blinde man
 may see it as well in the darke as without
 a Candle. For notwithstanding that
 Christe speaks there of ministring and
 preaching the Gospell, whereby the for-
 giuenesse of sinnes is pronounced vnto
 all those that beleue: as he himselfe doth
 expound it, saying: That Paule shall open
 the eyes of the blinde, to the ende they may
 turne from the darkenesse, to the light, and
 from the power of the Deuill vnto GOD,
 so that they may obtaine forgiveness of their
 sinnes, and so be partakers with them, which
 are by beleife in Iesus Christe made holy.
 Whereupon Paul plainly saith, That
 he hath followed this commaundement,
 not by confessing of women, secretly in
 their eares, but by preaching and set-
 ting forth of the Gospell, and the for-
 giuenesse of sinnes.

Whose sins
 you remit,

Acts 26, 18.

And

Chryso-
some vpon
the 13. of
Matthewe
the 44
homilie.

And whereas Chrysostome and all the
olde fathers haue so vnderstood and set
it forth: yet notwithstanding, since
that the holy Church hath vnburthened
all Bishops, Priestes, ministers, and Of-
ficers of the Church, of their charge of
preaching, and haue given the same to
images and Saintes made of stockes &
stones, to be bookes and preachers to the
Laye people. The time and matter is
much altered: And the Priestes begin to
finde a good taste in this auricular con-
fession. They haue blowne this forgiv-
ing of sinnes in at the eares. They giue
the absolution with a Crosse alledging
and setting forth the words of Christe,
for prooffe thereof. So that it is not to be
mueruiled at, that our Haister Gentian
doeth so glory of this text, and toil with
that plainly proue auricular confession:
Notwithstanding that the holy Church
hath many other cleare textes of the
Scripture, whereby to proue and esta-
blish the same.

Mat. 8. 4

Marke 1. 44

Luke. 5. 14.

As for example: whereas Christe
said to the Leper, after that he had made
him whole: goe and shewe thy selfe too
the Prieste, and offer thine offering accor-
ding

ding as Moses hath commaunded. **For** that is onely thus to bee understode: Goe hence and shriue thy selfe vntoo thine owne Ghostly Father, and do such penance, as he shall enioy you. And the like, where **Saint James** saith, Confesse your sinnes one to another, **By that** did **James** meane nothing else, but onely seeke you out a Priest or a Fryer, to whom you may open your minde, and declare vntoo him particularly all your euill deedes, and he wil quickly giue you absolution, especially, if you let him see a peece of golde. For (by interpretation of our deare mother the holy Church) One to another, is as much to say, as the Priestes and Friers onely. And therefore, where **S. James** following right in the same place saith, And pray one for another, we may well vnderstande that thus, as he woulde say: pray onely for Friers and Priestes, that the world may be cleane cleansed of them, & Purgatory filled with them.

This witnes
is by *Eckius*
& al other
Catholike
writers in-
terpreted
to this sense
James 5, 26.

The ii. Chapter.

*Treating of the Sacramēt of seven orders,
and of matrimony, & of the holy oyle or
or oymment, & of the number of the vii,
Sacraments.*

If

After

the sacra-
ment of
seuē orders

1. Tim. 4. 14.

Looke the
18. cap of
2. part.
Looke the
19. cap. of
the 1. part.

The Sacra-
ment of ma-
trimony.
Ephē. 5. 32.

After this cometh Maister Genti-
anus to the rest of the Sacraments,
and saith thus: As touching the seven or-
ders, is ther not a plaine Text in S. Paul where
he saith: do not neglect that which is in thee,
which is given thee by Prophecie, and laying
on of hands of the Priesthood, for that is as-
much to say, as, take good heede and see that
you do not take vpon you to be Masse priests,
before you haue beene Porter, Candle bea-
rer, Chorister, or Acoluthus, Subdeacon and
Deacon, for all these must goe before, if you
will haue the other to followe, as we haue
heretofore declared by Scriptures.

Then hee doeth further declare,
that Matrimonie is a Sacrament, be-
cause there is wrytten: This is a great my-
sterie, I say in Christe Iesus, and the congrega-
tion. But I would be very wel cōtent
that Gentle Gentianus, had helde his
tongue there, & neuer haue wrytten so.
It is very true, that our deare Mother
the Holy Church hath beene accus-
tomed heretofore, too bring in the same
for a Testimonie or witnesse, before
that the common sort had reade or were
acquainted with the Scriptures: but
nowe the time doeth not serue any lon-
ger

ger to giue men brickbattes for turfes,
 or to make them beleue that the Stone
 is made of greene Chesse: for eery one
 will pretende now to knowe howe the
 worlde walkes. Therefore he had better
 haue held his tongue touching this mat-
 ter. For to begin withal, an Asse might
 haue scene and perceiued, y^e Paul death
 not there meane any thing at all of Ma-
 trimonie: but of the vnitie betwene
 Chryste and his congregation: which he
 doth name to be A great or deepe misterie
 farre aboue the vnderstanding of all men.
 And beside this, these scornfull Herc-
 retikes, wil set a payre of Asse eares on
 maister Genianus head: seeing he did not
 consider, that herein he doth speake both
 against himselfe, and against our deare
 mother the holy Church, who hath plain-
 ly concluded that matrimony is fleshly
 vncleane, and vnholie: and hath for that
 cause forbidden, that Priests shal mary,
 insomuche, that it cannot be a holy Sa-
 crament: or else it must followe, that
 Priestes are not worthy to enioy so ho-
 ly a Sacrament. And besides that, these
 heretikes wil set a payre of spectacles on

Look the
 17. cap. of
 the 2. part.

maister Gentianus nose, to the ende he
may see and perceiue, that it be so, that
Matrimony be a sacrament, then must
virginitie or maidenhood, much rather
be a holy Sacrament, because that by
our deare mother the holy Church it is
much more esteemed than matrimony,
and so there must be eight Sacraments.
Yea, widowhoodes will come in for their
partes and challenge viduitie or wi-
dowhoods to be a Sacrament. So that
men shall at the last be forced to register
for Sacramentes, all states and calling
of men. Whereupon must needs follow,
that our deare mother the holy Church
hath erred in setting forth and teaching
that there were onely seven Sacra-
mentes, vntlesse that shee (peraduenture)
will haue it vnderstood, that by the num-
ber of seven, she doth meane an innume-
rable number, as by Gentianus reasons
appearth she doth, so that by his argu-
ment it must follow. That in all places
of the Scripture, where this worde My-
sterium, that is to say, a mysterie is vsed,
that must streightway bee esteemed for
a Sacrament: and by that order also
must the kingdome of Antichriste and the

the heast with seuen heades be accom-
 pted for Sacramentes: So that in the
 ende, wee should haue so many Sacra-
 ments, that we should not know what to
 doe with them: but we must go, let them
 out in the Sunne to drie, or lade a great
 Hulke with them, and sende them into
 Norway: which out of doubt were a
 great disorder, and such as might make
 open to al the world the impudentie and
 shamefullnesse of our deare mother the
 holy Church of Rome: seeing she hath
 resolutely set forth, that there may bee
 no moe but seuen Sacramentes. Which
 thing she hath likewise fetched out of
 the coffer of the scriptures with her Al-
 legoricall or Anagogical key (saith shee)
 Seven deadly sins. Etgo must there be of ne-
 cessitie seuen Sacramentes, which must driue
 away & ouercome the same seven deadly sins.
 Item, there is no mentiō made of seuen seales,
 wherewith the booke of the olde Testa-
 ment was sealed up: Also there were
 Seven Pillars, wherewith the Church
 was underfet: how like are they to bee
 the seven principal of the new Bishops
 of the base Countrey to wit, The Car-
 dinall Grandvell, the President Viglius,

Looke in r.
 cap. of the
 2. part.

Seuen bi-
 shops in the
 low countries
Viglius.

Franciscus Sonnins, Petrus Cursius, Ioannes Lindanus de Castro, and Fryer Knief. **U**lho (I assure you) stick to their tackling and holde vp the Romishe Church like sail and sure pillars and props for feare they shoulde fall into the myre. After this likewise is mention made of Seuen w-
Henricus de things, whereby Naaman was healed of
Vrimaria ^{vp} his Leprosie, and likewise of Seuen Ba-
 sen, which the sonne of man held in his
 on the 4. right hand, and of Seuen loaves, where-
 book of sent with Christ fed the multitude of people:
 dist. 1. and of Seuen times going about, whereby
 the Colone of Iericho was ouerthrowne,
 of seuen eyes in one stone: and lastly, of
 Seuen Candel set vpon the Tabernacle. For
 now (saith our mother the holy Church) by
 all these are signified and set soorth the seuen
 Doctours of the Romish Church, to wit, the
 foure principall of the Scolasticall Theologie
 or Diuinitie: as *Thomas de Aquino*, *Ioan-
 nes Scotus*, *Albertus Magnus*, and *Occam*
 together with the two profounde interpre-
 ters of the Masse, namely *Rabanus* and *Du-
 rabius*, and the maister of the Sentences cal-
 led *Petrus Lombardus*. all which make iust
 seuen, who shoulde likewise set soorth and
 establish in the Church of Rome seuen Sa-
 craments

cramentes,

There may yet be alleadged many other examples for the establisshing of the number of seuen Sacramentes; to wit, the Seuen Psalmes, which serue the soules in Purgatorie for seuen Sacramentes. Item the seuen Dynels which came to inhabite the house when they found it cleane and emptie; then the seuen Sciences: and also the seuen or five Wittes of our doctours of Louen, where with they farre excell all the p^rfectiude witte and vnderstanding of the Apostles and Prophets; with many other things more, which might be brought in: but our mother the church of Rome is satisfied with these examples & figures before specified. Although yet me thinkes (in v^r cor^rrection of my masters of Louen be it spoken, to whose iudgements I submit my selfe) that the number of the seuen Sacramentes may best bee applyed (for that which is written in the Apocalypse, of y^e beast with seuen heades: or as heretofore is set forth) Irenaeus himselfe hath applyed this beast to the Romish Church. And the number of 666. which is the number of the Beast, doe

Apoc 13, 18

For each let

ter in greek

makes one

number.

20, 20, 30, 30

2. EKKΛΗ

200. 10. 1. 10

T A A I

20, 1.

KA

This ma-

keth toge-

ther. 666.

Apoc 13, 17

agree very well in one with this Bräke

worde EKKΛΗΣΙΑ ITAΛIKA, Ecclesia

Italica, which is to say, The Italian or

Römische Church. And there is likewise

specially spoken of y Charakter or marke

of y beast: And now our mother the holy

church saith, y there is likewise a Cha-

racter or mark in the Sacraments. And

last of all it is credibly affirmed y it is a

mysterie to wit, Babylon: And now wil

our deare mother conclude, as is appa-

rant, that Patrimoine is a Sacrament,

because y this word Mysterium is plainly

set forth: and then it must of necessi-

tie followe, that here also somewhat is

spoken of sacramentes: seeing that this

worde is likewise spoken of beare. And

somuch the beast with seven heades, un-

doubtedly betoken and signifie the Ro-

mische Church with her seven Sacra-

ments, & with her Character or marke.

So that Master Genious is herein to

bee blamed, that he hath to mainteyne

(his argument) used this worde Mysteri-

um for the purpose of Patrimoine too

bee a Sacramente: Considering that

our deare Mother the Holye Church

hath alwayes used the same for her

strongest

strongest Bulwarke, al' reading the same continually. But heereupon yet might fall out a greate question, to wit, how doeth it happen, that men accompt upon no more, but seven sacraments, seeing that yet our deare moother the holy Church hath ordeyned at the least seven and seuentie sacramentes, wherof none is contayned vnder any of these seven? For on Easter euen, when they do blesse the Easter candels, then doeth the holy Church offer vnto God the father fier, for a greate rewarde and a holy Sacra-

Fire a Sacrament.

Te in tuis operibus innocentes in hac sacratissima noctis vigilia, de domus tua supplicibus offerimus. Mactati, non adipe carnis pollutum, non prophana unctione viciatum, non sacrilega reuerentia contaminatum, sed pura et casta, in tuis nominis honorem succensum ignem, obsequia et erga deum pietas offerimus. Magnum igitur Mystarium, & noctis huius mirabile Sacramentum, dignum necesse est laudibus cumulari.

That is to saye

Calling vpon thee in thy workes, this holy Eue of Easter, we offer most humbly vo-

to thy Maieſtie, this ſacrifice : namely, a fire
 nor defiled with the fat of fleſhe, nor pollu-
 ted with ynholly byle or byntment, nor at-
 tainted with any prophane fire : but We offer
 vnto thee with obſedience, proceeding from
 perfect deuotion, a fire of wrought waite and
 weeke, kindled and made to burne in the ho-
 nour of thy name. This ſo greate a myſterie
 therefore, & the mirrour and ſacrament of this
 holy Eule, muſt neede be extolled with due
 and deſerued praifes.

Marke well howe, here is the holy
 fire, or eſſe ſurely the One it ſelfe, cal-
 led (not onely Miſterium) but alſo A mar-
 uellous Sacrament, and offered vnto
 God for a great preſent, whereby hee is
 (as in the ende is concluded) made very
 ioyfull and merry.

Likewiſe, the ſigne of the Croſſe is
 alſo called a Sacrament. For vpon the
 day called Inuentio ſanctæ crucis, that is,
 The finding out of the holy croſſe, are ſong
 by our deare mother the holy Church,
 in a certaine metrical ſequence, in theſe
 wordes :

Non ſunt noua Sacramenta,

Nec recentereſt inuenta

Crux hac Religio.

Iſta

*Illa dulces aquas fecit,
Per hanc Silex aquas fecit.*

Mosis officio.

*Nulla salus est in domo,
Nisi Cruce munit homo.
superfluitate.*

That is to say:

*This is no newe made Sacrament,
Nor holy crosse doeth represent
a late upstart invention:
This crosse made bitter water sweete,
And slouds from ycke of sin to keete,
By Moses priestly sanctifieth.*

*All heath and wealth is turnd to losse,
In euery house and busbold,
Except the signe of holy crosse
be set vpon the threshold.*

*So that the signe of the Crosse must
also bee a holy Sacrament without
doubt.*

*And the like, when they make holy
water, they pray thus:*

*Deus, qui ad salutem humani generis max-
ime quaque Sacramenta in aqua am-
plius condidisti, propter propitiam inuocantem
bis nostris, & elemosinam multitudine pe-
ccatorum nostrorum, et infusa deum errantem*

et

rit in

W. 1306 W
C. 1306 W

The Master
of the
the diff.
book

ritui tibi seruient, ad abijciendos Demones, morbosque pellendos, diuine gratie sumat effectum, &c.

That is to say:

O God, who hast (for the health of mankinde) ordeyned and made many Sacramentes of the substance of water, accept mercifully our prayers, and sende into this water (which by many meanes is made cleare) the vertue of thy blessing †: So that this creature of thy Sacrament seruing thee, may receiue perfect strength and power, to chase away deuils, and to drine away all diseases & sicknesses &c.

Water a sacrament.

The Master of sentēces in the 1. cap the dist. & 4 booke.

Heere is the water likewise called *Creatura mysterii*: so that it must needes bee a Sacrament, seeing that A sacrament is nothing else, but a holy signe of any holy thing: or, A visible similitude or likenesse of any inuisible grace or pardon. So that it may iustly bee saide, *accipias verbum ad elementem, & fiet Sacramentum*: that is to say: When the woorde is ioyned with the element, it is made a Sacrament. And mooue, out of doubt, heere is an element, too witte, the water: And heereupon commes the woorde of the Priestes, by which it doth receiue a gracious power,

to

to participate vnto men an vnblessed
gift, euen as well as the Holy oym-
ment, or any other Sacrament of the
holy Church, Ergo is it likewise a sa-
crament. And heerevpon it doeth fol-
lowe, that the holy albes also is no
lesse. Item, the Priestes spittle.
Item, the Palmes. Item the waue,
Candles, and all other Elementes,
which our deare moother the Holy
Church doeth likewise consecrate, hal-
low and blesse, to the ende they may as-
sist men by some inward power: all such
must likewise be sacramentes. Make the
reckoning then, and note whether wee
shall not haue a notable company of Sa-
cramentes.

And whereas some men will say
heerevpon, that there is, or must be a
difference betwene these, and the seuen
Sacramentes: because that the seuen
Sacramentes doo not onely betoken
things, but doe also of themselves mi-
nister mercy and grace, and that the o-
ther cannot of themselves giue any
grace, neither bee the occasion of any:
that is plaine blasphemie against the
holy Church: as is evidently too bee

seene

*Henricus de
Vrimarya*
vpon the
foresaid
text of the
sentences.

same out of the lectures, readings, and
exorcismes, or coniurations, which she
doeth vs ouer the saide Clementes,
whereby they do receiue as great power
at the least, as any of all the seuen sa-
cramentes haue: as you may plainly
see in the Masse booke. Otherwise men
might say that all her lectures and rea-
dings and exorcismes or Coniura-
tions, were vnnecessarie, without power,
and of no value: which is plaine
blasphemie. And if men woulde say
then that al these small Sacramentes
are contained vnder the Sacrament of
penaunce, seeing that satisfaction is in-
cluded vnder penaunce, and that all
these doo tende to the dooing of satisfac-
tion fo: our sinnes, and therefore are
contained vnder satisfaction: that would
not sounde well: fo: this alegation
would alway be brought in against it, y
baptisme & the holy oyle or ointment, &
confirmation, with all the rest of the sa-
craments, must all likewise be contained
vnder penaunce: seeing al they (as is here
before declared) doe iustifie men Ex opere
operato, or by the merites of good works,
and so are reckoned fo: god payment and
sa-

satisfaction. And therefore as touching this matter, wee must conclude thus: That this remaineth onely at the will & discretion of our deare moother the holy Church of Rome: so that she may ordeyne and establishe as many Sacraments as she list, and in themeane space make vs beleue that there are no more but seuen. And so might it well be sayde, that the number of seuen is heare to be understood for an endlesse number, as hath bene wrytten before.

And now, as touching the Holy oymnt. wherewith they doe vse to annoynt the sicke, when they lie a passing, Gentianus doth establishe that very finely by scripture, as specially, where Saint James sayeth: If there bee any sicke among you let him sende for the Elders of the congregation, and let them pray over him, and annoynt him with oyle, in the name of the Lord: and the prayer of the faithfull shall comforte the sicke, and the Lorde shall restore him: and if hee haue sinned it shall be forgiven him. Whereby our holy mother doeth vnderstand, that whensoever any bodie lyes a passing, so that there is no more hope of life in him, the Priests shall

shall then annoint him with holy Oyle, bleffe him with Crosse, and coniure him with certayne woordes; and then hee can neuer come in Hell: for all the Diuels will runne away from before the Crosse, like a Dogge before a sitch of Bacon. And therefore must hee take vpp his lodging, epther in the sub-urbes of Hell, or in Purgatory, where hee shall haue his househyze and firewood free, till such tyme, as hee (with Soule Masses and Popes Pardons) haue gotten a platte of grounde in Heauen, too builde a house thereuppon, of merites and good woorkes. And this same oyle is of such power, that throughe it all our sinnes are forgiven vs, according to that which the Priestes mumble out in their Masse: *Per istam Sanctam unctionem & piissimam suam misericordiam, indulgeat tibi Deus, quicquid peccasti per visum, per auditum, odoratum, tactum, & gustum, &c.* that is to say, Through this holy oyntment, and by his meeke mercy, will God forgive thee all thy sinnes, whatsoeuer thou hast committed, by seeing, by heareing, by smelling, by feeling, and by tasting, &c.

In the masse
booke.

Con:

Consider now, what can you look
 for more to enjoy by the precious blood
 shedding of Jesus Christ, the sonne of
 God, than that, which the Priestes doe
 beare in their hands too gently, by the
 power and vertue of their holy Oyle?
 These Heretikes may (if they will) hold
 fast on the offering type of the body and
 blood of Jesus Christ: but the good Ca-
 tholike subiectes of the holy Church of
 Rome, will in no wise forsake this holy
 sacrament. We will rather bid Christ
 himselfe A dieu, then we will suffer
 such a precious thing to be working out
 of our hands. It is very true, that these
 Heretikes doe heerein againe make
 with our deare mother the holy Church
 saying, that our Priestes are like vnto
 Apes and Donkeys, which will counter-
 feite every thing that they see done be-
 fore them, though they haue neither
 knowledge nor vnderstanding of it mit-
 ter: and this doe they alledge heretofore, be-
 cause that Marke doeth witnesse, That
 the Apostles had receiued the gift of the
 holy Ghost, whereby they did make the
 sicke whole with their prayers, & with
 anointing or laying on of hands, or by

Marke 6. 13

¶

some

2. Cor. 12, 28.

Acts 20, 10.

2. Reg. 4, 34.

some other apparent tokens as it doeth
likewise appeare in Paul, who amongst
other apparant giftes of the holy Ghost,
did likewise deale with this gift of ma-
king the sick whole: and he himselfe did
shewe a notable token ouer the dead, sal-
ling vpon the dead carasse, and embra-
cing it in his armes: As we reade also of
a Prophet Elisha, who did the like ouer
the dead childe, stretching forth his feet
and his hands, and set his mouth directly
in the mouth of the dead and his eyes on
the eyes of the dead: and so he with these
notable tokens, wrought with his deuout
prayers, did reuiue that dead carasse.
But now, seeing there are no more such
giftes amongst the Congregation (so
that now the preaching of the Gospell
hath no name of any new establishing by
signes and myracles) therefore will these
heretikes say, that it is but very Ap-
play, too vse outward tokens, when
they haue no inward power nor might,
which may be shewed with the signe of
token. For otherwise the Iouelles must
robbe all blinde mens eyes with spittle
clay, and stretch themselves out vpon
all dead carasses: which were a very
beast

beaſtlineſſe, ſeing they haue not the
 power to make the blinde ſee: nor to
 reuiue the dead: neither can they with
 their Oyle make any ſicke man whole.
 And therefore they were better to burne
 the Oyle in their Lampes, or greaſe
 their Bootes withall, rather than
 to diſſemble and mocke with God
 and his worde. This talke ſhould haue
 like haue, when they are gathered to-
 gether: but we doe not paſſe for them
 one haire. For when we ſhall finde
 any of theſe, that would greaſe his
 ſhoes with that holy Oyle or ointment:
 yea, if he will not pray vnto it, and tro-
 ſhip it vpon his knees as though it were
 God himſelfe, him we will burne in
 ſteade of Oyle, and make a good fire of
 him. For we will ſtand vnto the words
 of James, & the example of the Apoſtles,
 whether wee haue the power to make
 whole or no: we go forth with our mat-
 ter, euen as we alſo greaſe the childrens
 eyes with clay and ſpittle, although we
 haue not the power to make the blinde
 ſee: yea, and although the childre are not
 blind, it is enough ſo be that our mother
 the holy Church hath ſo ordeined. Not

withstanding it is here greatly to be noted, that master Gentious hath come about to declare his innocencie herein: saying, that hee did bring this in onely by manner of example: and as children play in tell: for otherwise, if it were in earnest, hee would bring in other manner of stuffe: for he could say so much to the matter, as he would quickly stoppe the mouthes of the Heretikes, as men may easily indge by his goodly tolerance, and by his great learning, which doth appeare of him on all partes.

HER



Here doth follow the de-

claration vpon the fourth part of
Maister Gentianus Epistle, treating of the
 praying to images, how they are holden and
 ordeined in the Church of Rome. And also
 of this worde or name Idolatria, of the ido-
 latrye of the Heathen, of praying to Saintes,
 and of the Sacrament, with
 such other like
 matters.

The first Chapter.

Of the name Idolatria, and that we ought
to pray to Images, with such prayers as
do appertaine vnto those, after whom
the images are made. And of the good
fellowship and agreeing in on, which is be-
tweene the Iewes & the Church of Roe,
and of hallawed Agnus Dei.

The fourth parte is a
 weightie matter, and of
 greate importance,
 which doeth make 99.
 Gentianus haue an vn-
 quiet minde, as hee him-
 selfe doth say: to wit,
 That these Heretikes haue no more re-
 spect vnto these olde and deuout Catho-
 like

Of inuo-
 cating ima-
 ges looke
 the 4 lease
 & 13. cap.
 the 2. part

In the coun-
cel holdē at
Nice in the
x. sel. in the
Anathema-
tisme.

Idola.

like men, but for to esteeme them for ser-
uers of false Gods, and worshippers of
images, and do call them Idolatras, that
is, Idolaters. Alas, is not that great pit-
tie? And are they not maruelous, much
to blame, whereas our beare mother the
holle Church can in no wise beare with
this name, nor beare of it: but hath fi-
nally concluded, commanded, or ordey-
ned, vpon paine to be banished, accursed,
excommunicated, and anathematized:
That no man shall name her Saintes, by that
same Greeke word *Idola* which is as much to
say, as an Image, or likenes, yea, & hath finally
determined, that from hence forth this same
worde shall no more be taken properly for I-
mages or likenesses made after any man, or
other thing to their worship, like as it hath
enemore from time to time beene taken and
vsed, as well by the Greekes as Latinistes: but
shall now be taken for nothing else, but onely
for the false *GODES* of the heathen &
Iewes, and such Images as they heeretofore
haue vsed in their Temples: Insomuch that
the very naturall and proper name and simi-
tude of this worde, is wholly transubstan-
tiated, and turned intoo an other substance
and being.

And therefore those Hereticks, are so
 re much to blame that they shall come &
 plague our most deare mothers, yet will
 gaine such, with this too much say, that
 the good Catholike people, and the
 sects of the holy church of Rome, are
 idolaters, because they doe greatly
 esteeme, and worship the images of our
 Lord and of other holy saints, and
 doe kiss them and like thing, & thinke
 them hye, with goodly garnitures and
 iewels, (setting candles burning before
 them, because they cannot see with
 out candles, and cense them with sweet
 incense, and sing hymnes and other
 songes of praises veniently before them,
 and because they carrie them about
 on theyr shoulders, for that they cannot
 goe themselves, and fall downe upon
 their knees before them, and say to them
 Our father which art in Heauen, they set
 them upon Altars, they go to them on
 pilgrimage, to gette health and good
 lucke in theyr affaires, and doe even
 much worship to them, as the auncient
 Romanes and Greekes, do to the Idolles
 and unto their false Gods, and so.

Now upon this these Heretikes say,

Images are
Saintes.

This history
is written in
the golde Le-
gend. Also in
the booke of
Leander Al-
bert of Bo-
loigne, which
he hath na-
med the de-
scription of
Italie: in the
164. leafe of
this booke
printed in
yeare 1550.

Item it is
written by
Vincent Liri-
nenfis. And is
forth by his
ther Ber-
nard of Lur-
enburgh Do-
ctor of foliie
in the 11.
part of the 4.
booke called
Catalogus
Hæreticorum
Thomas part
3. quæst. 25.
Article 3.

that it is very yll none of them will
proue them to be deist idolaters & wor-
shippers of Idole Gods: but the blinde
Heretikes doe not perceiue that our I-
mages are no Idoles, but holy Saintes,
which doe many and great miracles.

Neither will they vnderstande, haue
that our deare mother the holy Church
of Rome hath commaunded vs so to doe.

Soe all the holy catholike teachers haue
been friendly and to the touch, that
all Images might to be worshipped with
like woodshippes, as doeth appertaine
vnto such, after whome the said Images
are made, as the goodly holy man
Thomas de Aquino hath plainly writ-
ten. Item, because that this is horrible
that matter so cruely, there was a cru-
cifix in the Citie of Naples which spake
to him, saying, Gentle Thomas thou hast
written well and truly of mee, what re-
wards wouldst thou receiue? whether em-
perours dignitie and crowne to the eternall
kingdome saide: I will haue nothing else but
thee thy selfe.

Both whether the same crucifix was
of Gold, or siluer, (because he was so far
in love with it above al other things) &

should tell, but I knowe very well,
 that hee hath written wonderfully for
 the advancement of prayer and worship
 to be done to Images: and is for that
 cause like wise by Pope John the 21, ca-
 nonized for a Saint. For he hath conclu-
 ded (wherein our deare mother the holy
 Church doeth like wise follow him) that
 whosoever is prayed unto with fasting,
 which is to say after their interpretation
 with the spirit as God: men shall like-
 wise pray with Latria unto his Image,
 which is with a cote, or with a Pencil
 painted upon the wall, and the like
 worship it as God himselfe: if it bee so,
 that it bee painted with long haire and
 murre, a round trencher behind his head,
 and holding up his two fingers, and ha-
 ving the 10020 with a crosse upon it in
 his hand: for such a fellow is the
 right *Salvator mundi*.

The worshipfull matter Bonaventura
 can both like wise establish this matter.
 For all the writers of the Sentences
 have generally so obeyed and con-
 ded hereupon, insomuch that these Be-
 renes ought not move too doubt any
 thing of the matter. Yet it is very true,
 that

Latria.

Thereto
 yd. behind
 reflected
 21.10.10.10
 10.10.10.10
 10.10.10.10
 10.10.10.10
 10.10.10.10

*Bonaventura
 super senten.
 lib. 3. dist. 9.
 quest. 2.*

that Durandus would not allow of it, but
 did rather directly withstand it, saying
 plainly, that Images ought not to be
 prayed unto, with the like honour as
 those after whom they were made or
 painted. But all the rest were offended
 with him, so that he refused to follow
 the authority of the holy Church. And
 perhaps if he had not written so as he
 did, he had bene canonized, as well as
 Thomas de Aquino. Notwithstanding
 that a certaine Spaniard called Pero-
 niz, did follow him in that point, saying
 That stones and blocks ought not to be
 prayed unto or worshipped, by Latria, as
 God, considering they doe alwaies remaine
 stones and blocks, how much soever they be
 hallowed or conured by any body. But he
 is farre out of the way in this matter:
 For first we know, that S. Thomas de
 Aquino was taught by Saint Peter
 and Saint Paul, so that he could not
 erre, and after that hath our deare mo-
 ther excepted his opinion for the best.
 And therefore should he not, for saying
 y^e a simple Layell can, with five words,
 of a little round cake, make a God: whey
 fore I pray you, should not a Bishop or
 a Suffra-

This is re-
 hearded by
 brother Bar-
 nard of Lux-
 enburg: &
 Leander Al-
 bert and o-
 ther besides.

ATWENTH
 .p. 11. b. 7. d. 11.
 .p. 11. b. 7. d. 11.

a suffragane make a goodly glasse. To
 make a God also. That were to put li-
 cle trust in our deare Mother the Holy
 Church. Therefore we must rema-
 fast upon the common opinion & iudg-
 ment of our deare mother & holy church
 of Rome. For what end the Heretikes
 do vs great wrong to call vs seruours of
 false Gods, worshippers of Images and
 Idolaters euen as the Iewes doe, who
 cannot find in their harts to bestow any
 honest name vpon vs. And therefore
 saith maister Gersonus, y some good peo-
 ple, which see deeper into y matter, sur-
 spect that these Heretikes should haue
 some secreete intelligence w the Iewes, y
 yea should play boote and be in paction
 with the, to maintein friendly conuersa-
 tion with the, yet he addeth into it, that
 he for his part doth not beleue any such
 thing, wher by it seemeth, that he would
 herein a litle flatter and amuse the
 mouths with honey to please the withal:
 but it is not so, for he speaketh in this
 behalfe, as doth become a good and stout
 Catholike subiect of the holy Church of
 Rome. And besides that he should haue
 done these Heretikes a greates deale

the many worship, it bee wondrous haue por-
ked them in a collagon, with the nation
of the Jewes, who (as we haue heretofore
sufficiently set forth) are the very best
founders and chiefest fountaines & well-
springs of all the Ceremonies, and
Institutions of the Holy Church of
Rome.

It is very true, that our deare mother
hath amended them, and brought them
into a better order, so that her worshippe
and blessed standing surely farre exceede
the worshippe of Moyses and Aaron: And
therfore hath she in the place of one temple
of Solomon, caused to be builded
upon mountaines and hills, and other
high places, aboue a hundred thousand:
and in place of thre or foure Altars,
which they had, she hath set up so many,
that all are not to be tolde ouer in se-
uerall partes. Although in deede (as be-
fore is remembred) the example & patterne
doth procede from the Jewes, and is bo-
rowed of them: which shadowes and fi-
gures our deare mother hath followed
very diligently.

Wherefore whereas these Heretikes
will (with the Apostles to the Jewes)

defend

defendants say, that all the figures and shadowes of the olde Testament were ended, and cleane taken away by the coming of Christe; and ought not too be used any more, is ranch heresie. And truly, they doe thereby sufficiently declare, that they haue no understanding with the Jewes, neither in white nor blacke. For the Jewes holde that for the principall Article and foundation of theyr beliefe, to wit, that the lawe of Moses with all her Ceremonies, and figures, shal neuer be taken away, nor altered, but shall continue in her esse for ever, like as it doth appeare by their teacher Robbin Moyles Henmaynon, who wrote a booke of the thirtene articles of their beliefe,

Heb. 9, throughout
Col. 2, 17. 18
Gal. 4, 9, 10.
& so forth.

The faith of the Jewes out of Moses law.

This tendeth likewise as right as a line, against the doctrine of of the Lutherans and Zwinglians, who take vpon them to defend stoutly, that men ought not to vse any other Ceremonies, than only such as Christe himselfe and his Apostles haue ordeined; and therefore will not they haue in theyr Temples any Altars, nor gilt images, nor any other such like Ceremoniall things; but will only,

Ceremonies of the Lutherans.

1. Cor. 14, 19.

when

1. Cor. 13. 2. This is in the decrees cap. 4. 4. de consecra. dist. 1. And it was the pro- uerbe of Bo- niface, of the martirs and Bishops

Looke the
foreſaid cap
vaſa, In the
decrees and
that which
followeth.
And the
Counſell
Tribun. Can.

9.

When as they are assembled together,
that nothing else shalbe done; than, like
as Ihesus hath taught; after that euerie
one hath songe a psalme, or declared some
text of scripture, or some open decla-
ration or exposition; and all tending to vol-
untarie (as he saith in another place)
That which we haue receiued of the Lords,
&c. Thus now they are so grosse; that
they doe not note; that it was so, in the
scripture; that is to saye At iherusalem,
there were wooden Chalices; and golden
Priestes: but (as the good mardys Boni-
facius, and after him Durandus haue said)
the lease is now turned: because nowe
we haue wooden Priestes; and golden
Chalices. For now is the authoritie of
the Church, and the seruing of G D D,
swayen a great deale faster; than it was
in the time of the Apostles. And therefore
can the holy Church nowe againe great
deale better with the Jewes; and so
batic commaunded very straighly; that
there shall no more shalbe ministred
with wooden Chalices; for that god shal
not be moued to weath in such a thing,
wherewith he ought to be pleased: as
if they be of golde and silver; as it hath
bene

bene concluded in the Councils of Tri-
 dentis and Remensis, and so entred in
 the decretalles. For she will (according
 to the maner of the Jewes) set forth her
 serving of God bravely with golde and
 silver: yea, the more that the religion,
 and the Gospell doe take to them, the
 more will she have the Jewish maners
 and Ceremonies used. So that Paule
 Gentilis should erre very farre, if hee
 should goe about to resemble the Hugue-
 notes and Calvinistes too the Jewes,
 who doe agree so well in one with our
 deare mother the holy church of Rome,
 that they pisse both in one quill, and have
 all studied in one schoole. But these Hu-
 guenotes will have all things after their
 owne minde reformed according to the
 Gospell, as it was in time of the Apo-
 stles, and therefore we will let them go
 with a goodbyere and hold us faste to the
 Jewes. For our holy father & Pope doth
 beare the Jewes very good will, & doeth
 shew them all the friendship hee can, or
 may. Hee doeth keepe a greate many of
 them, in his Citie of Rome, and letteth
 them have one or two of the best streets
 that may be there.

A synagogu
 of charlews
 Rome.

Pea,

this taske
hath autho-
rity without
Italie. But
within Italy
is a pound
Turnoyes
changed
for a poūd
Sterling.

the Pope a
greeth bet-
ter with
Iewes,
Turkes, and
Heathen,
then with
Huguenots

Pea, he is fast in their pension; for
of euery Iewe that will haue a house
in his house, the Pope hath thirty
pounde Turnoyes, which is seven Du-
rates and sixe sterlings: and if they wil
haue licence to set by one openly, then
the price is set by in the Popes recko-
ning chamber, at sixtie pound Turnois
which is fiftene Durates. Note what
fearefull blasphemie shoulde it then be,
to say that the Huguenots were in pen-
sion with the Iewes likewise, for that
thereupon it must needs followe, that
they shoulde be companions and brethren
with our holy father the Pope: No, no
I warrant you, he can agree much bet-
ter with the Iewes: yea, with the
Turkes and Heathen, better then with
the Huguenotes, which goe about to re-
fourn his holy Sea, according to the
Gospell: he can neither abide the sight
nor smell of them: yea, and the matter
is so farre gone, that hee would allowe
them an assembly and meeting together
as he doth the Iewes, for a small peece of
money, too the ende that he might set a
fire vpon them, and burne them all by,
were hee might catche them, or come
hand

handsomly by them.

It is most true, that the Iewes doe likewise call vs Worshippers of false gods and Idolaters, that is, Prayers to Images, and doe herein agree with these Heretikes: but they are therein to be borne withall. For they haue learned it of olde out of their Bible, and also out of their Prophets, who knewe nothing at all yet, of the godly and Wellishe (I forget my selfe, I shoulde haue saide holy) ordinances of the Popes of Rome: neither did they vnderstand, that the Images must bee prayed vnto and worshipped, euen as the thing, after which they are made and fashioned.

For Saint Thomas de Aquino, that heauenly English Doctour, was not yet in place so; to teach such things, neither had they yet heard any tidings of our Saintes, nor of all the myracles which they doe. nor that the milde Emperesse Irene had not yet scratcht out her sonnes eyes, to bring to passe (by the good assistance of the second councell of Nice) the worshipping of Images againe. And therefore the Prophets knewe not yet the difference that is betwixt Latria Du-

h

lia, and

Looke the
13. Chap. of
the 2 parte

this taske
hath autho-
rity without
Italie. But
within Italy
is a pound
Turnoyes
changed
for a possid
Sterling.

the Pope a
greeth bet-
ter with
Jewes,
Turkes, and
Heathen,
then with
Huguenots

Yea, he is fast in their pension: for
of euery Jewe that will haue a syna-
goge in his house, the Pope hath thirty
pounde Turnoyes, which is seuen Du-
cates, and sixe sterlinges: and if they wil
haue licence to set by one openly, then
the price is set by in the Popes recko-
ning chamber, at sixtie pound Turnois
which is fiftene Ducates. Note what
fearfull blasphemie shoulde it then bee,
to say that the Huguenots where in pen-
sion with the Jewes likewise, for that
thereupon it must needes followe, that
they shoulde be companions and brethren
with our holy father the Pope: No, no
I warrant you, he can agree much bet-
ter with the Jewes: yea, with the
Turkes and Heathen, better then with
the Huguenotes, which goe about to re-
fourme his holy See, according to the
Gospell: he can neither abide the sight
nor smell of them: yea, and the matter
is so farre gone, that hee would allowe
them an assembly and meeting together
as he doth the Jewes, for a small peece of
money, too the ende that he might set a
fire vpon them, and burne them all by,
were hee might catche them, or come
hand,

handsomly by them.

It is most true, that the Iewes doe likewise call vs Worshippers of false gods and Idolaters, that is, Prayers to Images, and doe herein agree with these Heretikes: but they are therein to be borne withall. For they haue learned it of olde out of their Bible, and also out of their Prophets, who knewe nothing at all yet, of the godly and Welllike (I forget my selfe, I shoulde haue saide holy) ordinances of the Popes of Rome: neither did they vnderstand, that the Images must bee prayed vnto and worshipped, euen as the thing, after which they are made and fashioned.

For Saint Thomas de Aquino, that heauenly English Doctour, was not yet in place so; to teach such things, neither had they yet heard any tidings of our Saintes, nor of all the myracles which they doe. nor that the milde Emperesse Irene had not yet scratcht out her sonnes eyes, to bring to passe (by the good assistance of the second councell of Nice) the worshipping of Images againe. And therefore the Prophets knewe not yet the difference that is betwixt Latria Du-

Looke the
13. Chap. of
the 2 parte

Wh

lia, and

lia and Hyperdolia: and therefore did they condemne all such, as did pray to any Images, for worshippers of false Gods without making any difference or exception betwene the Catholikes and the Heathen.

Ier, 7. 17.

Queene of
heauen.

And now, when the Iewes doe read the same, they thinke that the Prophets did speake as well of our deere mother & holy Church, as if their forefathers. And then that which the Prophet Ieremie saith: They did offer Cakes to the Queene of heauen, that doe they thinke to be spoken of by such as call our Lady, The Queene of heauen, and doe offer to her Cakes, Flawnes, Tatties, and all kind of proper thinges, without care. But these Heretikes doe know better, yea, their olde shewes doe knowe, that the Prophet speaks to the Iewes and not to vs. For we were yet vborne, and therefore we may not seeme to take it vpon vs: so: he that is not itche hath no need to scratch, and he that is not scabbed hath no neede to clawe. And yet they pretende so, as though they knew no other, and doe not forbear to blare vs out so: worshippers of false Gods, and Idola.

Idolaters: therefore shall not they goe
fre with the Iewes.

And it is not to be thought, that they
shoulde haue any secret conferance with
the Iewes, as Maister Gentianus hath
very learnedly considered and noted, yet
hath he dealt very grosely in one point,
where he doeth so spitefully blame the
Iewes, for their golden Calfe, saying,
that our deare mother the holy Church
of Rome hath neuer bin brought vnto so
great a folly as that. Truly, if this had
not proceeded from him euen of a pure
simple Catholike zeale, it might al-
moste be taken for a blasphemie and an
heresie.

For although it be very true, that the
holy Church hath no golden Calfe: yet
hath she not therefore forgotten to fol-
lowe heerein the trace and footestepes
of the Iewes, her good Schoolemaisters.
For in place of that that Aaron the
high Priest once halloved the Golden
Calfe, our deare mother hath ordeined
and set forth, that the Pope of Rome
(who vndoubtedly is established in Aa-
rons place) shall partly hallow and blesse

Golden
Calfe.

Agnus Dei.

a certaine number of Lambes of *Mare*, which he doth call *Agnus Dei*, That is to say, The Lambe of God : 93, The sonne of G O D, which hath taken away the sins of the worlde : and beinge slaine as a Lambe for vs, hath released vs from the bondage of the Deuill, euen as Aaron and the Iewes did name their Calfe, The GOD which had deliuered them out of the slavery of the land of Egypt.

And nowe, although that a Calfe is better then a Lambe, and golde of much greater value then *Mare* : yet our holy father the Pope of Rome hath such a notable deuise of Alcamistrie, that hee will for these Lambes bring good fatte Dren into his kitchen, and lumps of Golde which will not bee much lesse woorth then the Golden Calfe of the Iewes, for the power of these Lambes is so greate, that it is unspeakable.

And that may be perceiued out of the Latine bearse which Pope Urban did once send, with five such *Agnus Dei*, to the Emperour of Gracia, for a greate and solemne present, which verses are these that followe :

In the book
called *Ceremoniale Romanum Eccle.*

Balsamus & munda
 cera, cum Chrismatis vnda
 Conficiunt Agnum,
 quod munus do tibi magnum.
 Fonte velut natum,
 per mystica sanctificatum :
 Fulgura desursum
 depellit, & omne malignum.
 Peccatum frangit,
 Vt Christi sanguis, & angit.
 Prægnans servatur.
 simul & partus liberatur.
 Dona defert dignis,
 virtutem destruit ignis.
 Portatus munde
 de fluctibus eripit vndæ.

That is to say,

Balme, virgin waxe, and holy water,
 an Agnus Dei make :
 A gift than which none can be greater,
 I send for thee to take.

From fountain cleere the same doth issue,
 in secret sanctified :

Gainst lightning it hath soueraigne vertue
 and thunder cracks beside,

Each haynous sinne it weares and wasteth,
 even as Christes precious blood.

All these
 vertues are
 ascribed to
 the Agnus
 Dei or lamb
 of God.

Hb 3

And

*And women whiles their travell lasteth,
it saues it is so good.*

*It doth bestow great giftes and graces,
on such as well deserue:*

*And borne about in noysome places,
from perill doth preserue.*

*The force of fire, whose heate destroyeth,
it breakes and bringeth downe:*

*And he or she that thus enjoyeth,
no water shall them drowne.*

Now my maisters how like you this
saue: Let vs now see if the golden calfe
of the Iewes had such might and power.
No, that was farre from home. Neither
do the Iewes ascribe any such thing to
their Calfe: but did euen simply thinke,
seeing Moses was away, that they would
haue some apparant thing before their
eyes, which should put them in remem-
brance of their deliuerance by God: and
therefore they did call it, The God which
had deliuered them out of the land of Egypt,
as our mother the holy church doth like-
wise commonly say, by an olde rotten
block: Behold there is your God, which was
hanged vpon the crosse for you, or, there is
our Lady: which hath done great myracles,
so that there Calfe is not to be compa-
red

red with our Agnus Dei, But now, seeing the Iewes do knowe nothing of al this, neyther doe vnderstande of what power this is: therfore may they iustly thinke, that their Golden Calfe, and our Agnus Dei, are both children of one mother. So that M. Gentianus had done much better (speaking vnder correction) that hee had not so quickly and spitfully blamed the for that matter: least now they shoulde say, that the pottle doth blame the kettle for being so blacke with smoke.

The second Chapter.

That the Sacrament of the Altar must be prayed vnto, otherwise Christe were no God.

ANOWE proceeding to the conclusions which Maister Gentianus doeth adde heereunto, which (I assure you) are very fine and spitefull wittie, and is a verie learned peece, which the Scholemaisters of Louen call *Argumentum Cornutum*. That is to say, A Corner: or Horned Argument, because hee doeth heere with thrust all the Huguenotes as farre backwardes as a lustie pounge Ore that woulde crush

Looke also the 4.5. and 6. cap. of the 2. parte.

Pauls steple in peeces with his hories.
 Marke now, this is his argument: If
 the Sacrament of the Altar were not prayed
 vnto, then were Christe no God: and nowe
 Christe without all doubt is God: Ergo
 these Huguenotes muste needes bee dam-
 nable Samosatenes, which denie the God-
 head of Christ.

That hiteth as linpe as fire fingers
 in a gloue. For the holy church hath once
 for all resolutely concluded, That the
 breade of the sacrament, is the very body
 of Christ, as long and as broade as it did
 hang vpon the crosse. Then it must needs
 follow, that whosoener doth not beleene
 that, doth therewith also not beleene, that
 Christ is God: or else must men needes
 say, that the Church of Rome hath erred
 which were so dangerous a matter, as
 would make the bristles of a wild Boare
 to stand an ende. It is very true, that
 Christ did not commaund vs to pray to
 it, but said simply, Take, eate, &c. And nei-
 ther S. Paul, nor any of the Apostles did
 ever know of any praying to it: but what
 is that to the purpose? Seeing men are
 sufficiently informed, that they had not
 yet that power to make godly Fires,

or sacrament houses, to laye him in, and to carrie him sometime about in procession vnder a Canapie of silke: The followers were then to many: they had not the leasure nor time: neyther was the dearely beloued and eldest daughter of our deare Mother the holy Church of Rome as yet borne, to wit, Transubstantiation. But as soone as that blessed babe was brought intoo the worlde, by the meane and faithfull helpe of that good middewife called, Theologia Sophistica, and was nourished by with the sweete milke of her deare mamme and nurse Concomitantia, then came first in sight ioyntly withall, The praying to the sacrament: and then they lodged they God in the halfe moone, and shut him in a goodly golden cofer or pire, till the time that he should goe abroade with y^e Giant in the procession to quicken his spirites a litle, and then they will daunce before the Wyde with a fife and a drumbe. And thus doth this wittie conclusion and argument of Haister Genianus proponing remainie so fast and firme, as a reede, which is shaken too and fro with all windes.

Peruse the
4. chap. of
the 1. part.

The

The iii. Chapter.

*Of praying to images, and especially to the
croffe, and of the great power and aduā-
tage of the croffe.*

Tōuching
this turne
also to the
i. cap. of the
4. part.

Now, after the praying vnto shapen
goddesses, he doeth begin againe with
praying too images, and too the croffe,
which is from the Dre to theASSE: and
surely, he hath conceived that very wise-
ly, where he saith, that we may not pray
to the croffe, as to a creature, or to a si-
militude or likenesse: for there was ne-
uer any man so frantike or madde, which
woulde praye to any thing in steade of
God, as a bare and simple creature: yea,
the Jewes themselves (as we haue seene)
when they did pray vnto their golden
calfe, did it not in worship of the golden
creature, as a creature: but in remem-
brance of him which had brought them
out of the lande of Egypt: as they well
witnessed themselves, in naming it by
the name of him, after whom they had
made it. The like haue the Heathen al-
wayes done: and in consideration thereof,
they did call their images, idola, or simi-
lachra, that is to say, Likenesses or images,
because they did (in making them) attri-
bute

bute vnto them the power of God. And therefore did the Egyptians pray vnto those creatures, wherein they perceiued best Gods goodnesse to bee declared towards vs, as Oxen and Kine the Sunne and the Moone, and other creatures, wherein they founde any speciall helpe or comfort: as is to be seene by Iustinus, Athenagoras, Arnob, August, Lactan, Eusebius, Orosius, and other such like, which haue written against them: and very notoriously out of Esay, who speaking against the Iewes, sayde, That God by his eternall and vspeakable power did make heauen and earth. And then he doeth demaunde of them: Like vnto whom then will you make God? Or wherewith will you make his image? Giuing them thereby plainly to vnderstand, that they did not praye to their blockes and stockes onely as simple creatures, but that they did (through such resemblances and likenesses) thinke too haue an Image, and so a remembrance of God: euen as Master Gentianus doeth here likewise alledge. And it was also thus concluded in the second Councell of Nice. For
 sure, a false may conceiue and see, that our
 deare

Looke the
 13. chap. of
 the 2. part.

deare mother the holy Church hath this discretion, as well as the Idolatrous Iewes and Heathen. It may well happen, that some simple people, and old deuoute wiues doe esteeme that blocke or stocke it selfe (where it standeth) for a very God: especially, when he beginneth to laugh vpon them, or els to weepe bitter teares for great pitie. But what then? What is satisfied by their good intentes and deuoute meanings, which the holy church doth applie to the best. Yet notwithstanding, her owne grounde and foundatiō is no other, but euen the same ground of the Iewes and Heathen. Alwaies excepted and to be considered, that the Image of the Crosse hath a speciall prerogatiue before all other images and likenesses: for it is like to the Dextons Colue, and therefore may graue in the churchyard: and she is by our deare mother prayed vnto with a thye fold deuotion more than other.

The image
of the crosse
praie I vnto

But noles, that I doe not forget the crosse of pardons, which is commonly set vp in the church, when any bulles or letters of pardon are come dolone from Rome: which crosse hath euē such power
(vnlesse

(vnlesse men will make the Popes Legates ranke liers) as the offering vp of the body and bloud of Iesus Christ vpon the crosse for our sinnes. And yet wee must besides al this, pray vnto and worship all small or ordinary crosses with Latria, that is to say, with such worship, as doeth appertaine vnto God onely: according to the order and common rule of their schoole here before rehearsed and spoken off. After this noltue, the very wood of the crosse which came from Hierusalem, and which Christ was crucified vpon, must be by vs worshipped as a creature for it owne proper worthines, and prayed vnto with Hyperdolia, that is, with such worship, as is ascribed vnto the virgine mary: especially considering the greate myracle that is ther vpon to be seene: which is, that it is so woren and increased, that the pieces thereof would lade a good Pulke. And lastly, in reuerence of y^e most holy crosse, we must worship all other tokens and similitudes of the same. Wherein our louing mother doeth attribute greate preheminnce to the holy crosse in respect of that, which she doth shew towarde all the reliques

and

John rekell
the Popes
Legate, and
after that
Bishop of
Mentz, did
preach this
at Franck-
ford, anno
1517. La-
tria,
Read the
writures of
Sent. which
haue alto-
gether con-
cluded this
after this
maner.

e holy things. True it is, & (most deuoutly) the doth worship a heape of speares, where withall Christ his side was pearced, & two or thre dosen of the very same nailes, which our Saniour was nailed with on the crosse: yea, she hath also ordeined a holy day in reuerence of & same, and hath appointed a speciall Masse for it: namely, to fello Lancer and Clauorum Domini. And then greates the same most friendly with a Sonnet, wherein shee singeth thus:

The feast of
the Speare
& Nayles of
Christes
passion.

Aue ferrum tri umphale,
Intrans pectus tu vitale,

Cœli pandi ostia,
Fecundata in cruore,
Fœlix Hasta nos amore,

Per te fixi faucia, &c, with the rest that followeth, which in our tongue might thus be englished :

All haile, O speere triumphant,
which pearcing Christ his side,
Commaundedst as thy seruant,
heauen gates to open wide.

O happy Speare and blessed,
dide Crimsoned in bloud,
Of lowe saue vs distressed,
vouchsafe to bee so good, &c.

There

Whereafter hath she yet foure or five
of the right sponges, wherewithal Christ
was refreshed with vineger, which shee
deuoutly doeth licke and kisse, and re-
serues for a singular relique. Moreover,
shee hath the very naturall tayle of the
Asse wheron he rode, and the same Man-
ger wherein he lay, whereof she makes
great store. But what is all this to be co-
mpared by the reuerence which shee doeth
shewe to the holy Crosse: for admit she
doeth worship five or sixe Speares, and
some Pailes, yet will she not worship al
the speares, which are vsed in þe warres,
nor all the nayles which are made in the
smithes forges, nor al the sponges which
growe in the sea, nor yet all the tayles
wherewith the Asse is couered behind,
nor all the mangers wherein horses haue
their prouender, (like as she doeth permit
to worship all the crosses which can bee
made) for then you should counterfette
the Ape to nigh: yet may it seme strange
to some, whether al other reliques or ho-
ly things haue pist against the mone, be-
cause they cannot attaine to þe like prefer-
ment. For all þe rods of right might chal-
lenge the same priuiledge, in worshippinge
of the



Sponges.

The Asse
tayle.The Man-
ger.

of the rod where with Christ was scourged, and al ropes in woꝛship of that with which he was bounde, & al haithornes in woꝛshippe of the thornes where with he was crowned. But it behooues them to be content with their poꝛtiō, foꝛ they are sufficiently pꝛouided foꝛ: and if so be the holy church doth please to attribut moze to the crosse, it pꝛocedes of her mēre liberality, and of the special loue which she doeth beare to the same, which foꝛ the same cause she reuerenteth moze than the very body of Christ, which did hang on the crosse, oꝛ than his blond which he hath spilt on the crosse. Foꝛ we cannot perceiue, that in reuerence of the body of Christ, al bodies, and much lesse, al similitudes oꝛ likenesse of the body are had in reuerence oꝛ woꝛship: like as not only all crosses, but all figures and likenesses of the crosse are woꝛshipped, reuerented, kissed and lickt in reuerence of that onely crosse whereon his bodie did hang. But it hath thus pleased our loving mother the holy church: and not without most great and waightie occasions: foꝛ without doubt, the likenesse of the holy crosse is of such greate power & singular vertue, that

that the deuill doth take it for a bull-
 bigger, and then from it, as a dogge doth
 from a piece of bacon. Like as evidently
 appeareth in the golden Legend of
 Saint Chylopper: and in a number of
 other legendes, where almost for feare
 he beheaded his wyfe, so soon as a crosse
 was made. And it is also the ruggell
 wherewith hee was once beaten, like as
 we may plainly see on all altars, and in
 processions, where our Saviour is com-
 fersted knocking with a crosse vpon
 the gates of Hell, at which all the deuils
 runne away as thonghe they were pos-
 sessed. Moreover, it is the token with
 the which God hath created heauen and
 earth: and that is it which Clay would
 say (according to the exposition of our
 holy moother the Church) saying thus:
 Who hath holden the waters in his fist?
 Who hath measured heauen with his spanne,
 and hath comprehended al the worlde in
 their measures? Who hath wayed the
 mountaines and hilles in a balance? Which
 is to say, that god did (with three fingers)
 make a crosse, when hee created heauen
 and earth. Item, our holy moother the
 church saith besides, That Moses did with

the figure of the crosse changed the bitterness of the waters in the wilderness, and caused the water to flowe out of the flintie rocks.

And although y^e scripture doth not make mention of any crosse, but onely of a r^o wherein shall Moses do strike: yet our mother the holy church hath thus expounded the same, supposing that Moses do the like as the Bishops doe, who with their staffe doe make a crosse and so bless the people. She hath also sained, y^e those which do sprinkle their thresholds with the blood of the Paschall lambe, and thereon set the figure of a crosse, that the striking Angel by meanes of the crosse doth passe by it, like as wee beate out of their sequencis (which they vpon the crosse dayes, named Inuentio S. Crucis, signa) here aboue rehearsed. Besides that, the same which Ezechiel doeth mention of Tau, that is to say, of the token or seale, which is set vpon the foreheads of the elect, thereof hath she also made a crosse, albeit that the letter Tau, doth resemble the figure of the crosse no more than an apple doth an oyster: for the one is written thus,  and the other thus, : not withstanding she doth not take the mat-

Ezec. 9. 4

Tau is an Hebrew word, signifying with vs a token. For that which Ezech. doeth call Tau, that doeth Iohn expounde for a seale,

Apo. 7. 3

ter to

ter to more: here must (for cloimes) put
meale through a lattice, & let the packing
after the painfull sorte, then may they
bake their bread as they list. This once
to the time, that all crusting & conuincing,
all hallowing and blessing, all mysteries
and consecrations must bee made with
crosse.

The holy Chalice is likewise full of
crosse from one tribe to another: some-
times with two at once to saue both bo-
dy and soule, & to change both bread and
wine: sometime with three together, in
worship of the Father, Sonne, and holy
Ghost sometimes with five at once, in re-
uerence of the five woundes of Christ
Jesus: The blessed holy water is made
with crosse, the ware ransels, the salt,
the holy oyle, the palmes, the Agnus Dei,
the holy ashes, and all the implementes
pertaining to the Priestes, are created
with crosse: yea the Priestes themselves
without crosse cannot be made Priestes.
In all processions the crosse must go be-
fore. Upon all babies, toys & sacrament
boxes must stand a crosse least the diuell
should put in his nose: yea, upon all wa-
fers and trinkets, upon churches & upon

Tho. de Aquin
in the expo-
sitis of the
Mase, Guida
de more Roch
in Enche. sa-
cerd: or the
Paphlet of
priests in the
title de Sac-
Enc. Seeke
also Durand.
& Innocent,
for they do
expounde
thes crosse
also in like
manner.

stonnes, and also upon coine, upon Man-
 mona, and upon a crosse must summe,
 concluding the crosse hath an oare
 in euery house, and bath a place in all
 the ceremonies pertaining to the holy
 Church of Rome. A beggar cannot a Ban-
 geant be played, but shee must haue a
 part: yea, a Nunne durst scarce let a sylfe
 but shee must blasse her selfe with a crosse,
 And the Priestes are neuer worse at ease than
 when they haue neuer a crosse in their purse.
 Therefore, it is not without greates and
 vrgant occasion, that our holy mother
 doeth holde the crosse in such honour,
 so much as she hath for her sake, who
 ned and instituted three or foure holy
 festiuall daies, as namely, Inuentio cr-
 cis, Rogationum, Exaltatio crucis, and other
 such like. She hath also a speciall Mass
 in honour of the holy Crosse, which she
 names, Missa de sancta cruce: and a ser-
 uice called, Officium de sancta cruce. And
 besides she hath more ordeined and char-
 ged that we shoulde upon the good Fry-
 day after Maunday thursdays, deuoutly
 and sadly creeping along the ground
 upon our bare knees, worship the crosse
 and there bestowe a good fatte offering

Looke the
 16. part of
 the 2. part

and liberal almes to the seruice & main-
tenance of the poore. Wherby to what
they with crosses in their places, might
be preferred against the worst dangers.
And the both churchly good & great help
of pardons to those which with great de-
votion do the same. For the both affirme
and beleue, that the crosse hath no lesse
force than the blood of Iesus Christ the
sonne of God. For behold, these are the
wordes, with the which the crosse the
crosse to be consecrated & hallowed. *A*

*Oramus te Domine sancte pater, & fili
dignus benedicere hoc lignum crucis in qua
fit remedium salutare genti. Quia in ista so-
liditas fidei, bonorum operum, & salutis
redemptio animarum: fit salutare & protectio
etiam ac tutela contra omnia mala in munda-
rum, &c.* That is: We be both the good Lord
heavenly father, that which will so blesse the
wood of the crosse that in my becometh
helpe to mankinde a confirming or streng-
ning to faith, a furtherance of good works, &
a redemption of soules. And may be our co-
fort, our safegarde and defender against the
noysome daunges of the enemics, &c.

What can we ascribe more to Christ
Jesus the sonne of God for the helpe and

The dineth of hell it conquereth,
 releaseth from imprisonment,
 Newnesse of life it offereth,
 it hath all all commandment.

O Crosse of wood incomparable,
 so fit the world most wholesome:

No wood is halfe so honourable,
 In branch, in bud, or blossom.

O medicine which Christ did ordaine,
 the fouled soules every haire,

The sick and sore make whole againe,
 by vertue of thy power:

Which which mans enablenesse,
 shall neuer comprehend,

Given by the name of holinesse,
 shall be fully ended.

Behold, here may you see that Christ
 was deputed of his right, & the same

is given to a wooden Crosse, so that it is
 not without cause, that the Catholike

Church of our holy mother the Church
 do name themselves servants & slaves

of this Crosse, saying thus:
 I have beene bound to this Crosse

Since I was firste made man,
 and shall be so till I am dead.

Which is the same, that the Catholike
 Church doth say, that the Crosse

is the way to life, and the way to
 the kingdom of heaven.

dicant omnes, dicant singuli:
Aue salus totius seculi,
arbor salutifera.

That is to say:

The seruantes of the holy Crosse,
her prays to heauen let them soffe,
And they which in the Crosse reioyce,
and of the gifts of life haue choyce,
Let this of all, both old and young,
in solemne sort be said and song.
O holy Crosse which must preuaile,
O tree of life, All haile, All haile,

Therefore neyther is it any marvel,
that shee doeth call vpon it, so deuotely
& praicteth that it may defend vs from all
aduersity, crying with a shrill voyce
ce lignum crucis, veni, odoremus, That
is to say: Beholde, here is the wood of the
crosse, come let vs worshipping it. And
O *crux spes unica*, & *auge nos iustitiam*
nancis veni. That is to say: O holy
our onely hope, increase our confidence
the goodly, and rid us of the offences of
wicked. It is no wonder neyther
shee doeth so friendly flatter and call
euen like a the shee doeth benigne
ons, with all manner of pleasures
can deuise. For shee doth make

ther the holy Church hath expounded in
 ordaining and commanding that the
 foresaid words of Paul, be long upon the
 day called Inuentio sancte Crucis; with a
 pen booke over the figure and likeness
 of the Crosse. And in deed it is to be
 thought, that this is the true meaning of
 Paules; for otherwise if he had taken it
 so, like as these Heretikes will interpret
 it, in what else might suffer thereof, then a
 manner of anguish and sorrowe, perfec-
 tion and trouble? Which is altogether to
 be forgotten by the Crosse of Iesu Christ.
 In which is a kinde of shameful and in-
 telligible death, as the Colossians is wit-
 ne. *Coloss. 2. 20.* For he is not the
 likeness of the bele Church, consisting in
 great number, such a multitude of people
 but of one glory, with one ita the same
 religion and life, as was against the
 communality they use. *1 Cor. 12. 13.*
 Hang thou me, hang thou me, that the
 glory and holie token of the Crosse be
 used of thee as thou shalt only hope
 truste in the holie church of Christ
 and not in thine owne strength, for it is not
 in our power, but in the strength of
 Iesu Christ, as the apostle saith. *1 Cor. 12. 13.*

Gal. 3. 13

Deut. 21. 23.

1. Cor. 12. 13

must (as becometh) understand what
the end his rage may agree with the
sanctification of the holy Church.

But touching Paister Gentianus, in
that he is here angry, and royes against
the Heretikes, saying: It is a Diuelishe
mockerie, that the Heretikes regard not
too late, whether wee will say away Flyes,
when wee make a signe of the Crosse with
three fingers. Wherein hath hee rise (in
my iudgement) any great reason to
disturbe himselfe. For seeing that with a to-
ching of the Crosse we say away Devils, what
harmeth it then, when the Heretikes use a
company which in comparison is nothing
so called as diuell? Wherfore they doe
continuously manifestly beate the
crucient Word, yea the God himselfe,
which dwelles therin, and oftentimes
doe tribute the deuotion of his people in
their Memento, and wher they stand lean-
ing in their secrets. Verily that is not
to be compared by the diuels. But gent
and heuient affection hath caused our
Gentianus thus to speake. And from the
Cross hee returne againe to the Images
as that in no case can be soaged, but
will stand by the vertue of a second coun-
cell

admirat

T. 2. 1. 1

tell of Nicen. But because we have here
of spoken sufficiently before, we will not
trouble the Reader therewith any fur-
ther.

The fourth Chapter.

Of the worshipping of saints, and how their
charges and offices are bestowed in each
rune part, and specially of our holy Lady of
Mary, and further of the agreement
of disagreement which is betwene the
Catholikes and the Heathen.

Saintes.

1. Tim. 2, 5

Forwardes he both proceed from the
Images, & falles to the worshipping
of Saintes, which are those holy one
which are departed this world into hea-
ven, and saith, That they are not wor-
shipped of our loving mother the holy
Church as gods, but they are prayed to
to onely that they will make interces-
sion for us. For albeit that Saint Paul
saith: There is but God, and one interces-
sor, betwixt God and man, namely Iesu
Christe, yet that must be understode of
those dayes, when the holy Father the
pope of Rome had not yet canonized our
Saintes, neither commanded, that we
should erect any alters or Churches to

them read Masse, or offer gifts, and by their merites to craue pardon for our sinnes. For since that time hath the holy Church concluded in sundrie her Councils, that they should also be our Atturneyes, Intercessors, or Mediators: and that we should cry to them at all times of our neede. Yea, she hath prescribed to each his charge like as upon Twelue Feue, every one is appointed his office by drawing of lottes: Our Lady hath gotten the beane out of the Cake, and the Queene of Heauen, is their hope, their stay, the gate of Heauen, the Queene and mother of mercies, Mother of compassion, their life, their pleasure, and their onely Mediour and Advocate.

In summe there is no other refuge or present stay, then she alone, like as they with exprese wordes doo daily singe in their prayers and thanksgiuing in their Christi virgo dilectissima, their Ave Maria stella: O intemerata: Stabat mater, and many other pretie Pageantes, which our holy fathers the Popes of Rome themselves haue made, and with many pardons, haue trimly adorned and set out: but in especially in their Salve Regina. For they beseech her in one of her prayers,

In the council of Nice,
in the council of Trent,
Peter Lombard in the booke of sentences,
dist. 45. Roma.
dist. 46. Roma.
dist. 47. Roma.

Look the
 Church tog
 beginning
Incipit clau-
maris stella.
 Also looke
 the Masse
 bookes and
 the service
 of our Lady
 Mary, her
Rosarium
Hortulus an-
mae. the vii.
 tides, & o-
 ther popish
 bookes,
 which are
 replenished
 with such
 pranks.

ers, which they call Popes, that she tak
 by her motherly authority, commanding
 Chailte Jesus the true and everlasting
 God, and shewe by the date, that she is
 the mother. Whereouer they beseech her
 also that she wil accept and receive them
 in the last houre of death, and to defend
 them from their foes in their Prayer cal-
 led Maria mater gratie, &c. After that
 all whatsoever is spoken in the worthy
 song of Solomon, named Canica cano-
 corum of Christ the sonne of God and of
 his louing spouse, namely, the commu-
 naltie of the faithfull: Also, all whatsoe-
 uer Elias hath prophesied of the spring
 which shoulde spring out of roote of
 Jesse: & of the same which should crush
 the olde Crooked snake, that doe they
 expound and declare of her: Yea also the
 selfe same first promise, which God made
 to our forefather Adam, saying: That the
 seede of the woman, should grind in peeces
 the head of the serpent. That hath our
 holy mother the Church of Rome admi-
 sedly expounded of Mary. And therefore
 in place where there stode, He shall grind
 hath she set, She shall grinde, as being spo-
 ken not of Christ Jesus the sonne of God,
 but

but of Mary her selfe which shoulde be
the promised seed. In summe, all the
worship which in the Scripture is at-
tributed to Christe Iesu the everlastig,
forme of God, the same hath she bequea-
thed unto our lady. And therefore wil she
(besides so many holy dayes as are in-
stituted and ordeined for worshipping
of her, that we shall notwithstanding ce-
lebrate and keepe holy the Saturdayes
for her, to the ende she may at least haue
as much preferment as her sonne Iesus
Christ to whome the Sundayes are at-
tributed. Holweith, for all that upon the
Sundayes Officium beate Mariz, that is,
The service which is doone for her wor-
ship, must not be forgotten.

And heereof is it, that once at Verice,
was great heavinesse towardes. For when
the Gray Fryers had preached vppon Saint
Francis day, the vspeakeable great pardons
& merits, which might be gotten euery yere
also be that the people would celebrate that
day in their Church by hearing Masses and
offering large giftes, whereby they gathered
greate sommes of Moneye: The Blacke
Fryers enuying the same, did take vppon
them

behold
the

This doth
Bernardinus.
Ochinus re-
hearse in
his Apolo-
gie.
Gray Fryers

Black
Fryers.

being in the year 1512 and 1513

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**Crutched
Fryers.**

them to preach, that it was not needefull
to carry a whole yeare for Saint Francis
to merite Pardons, feeling they might haue
them euery Saterday better cheape, if they
would resort to their Patronesse : namely
our Lady euery weeke, and in honour of her
bestowe their deuotion in their Cloyster,
whereby they preuailed so much, that the
people did wholly forsake Saint Francis,
bequeathed themselues to our Ladie, and the
black Fryers began by this meanes to be
ry rich, and to make goodfarte Brues. So
when the Crutched Fryers enuying this,
would also preach, that the generall pardon
might (not onely from weeke to weeke,
also from day to day) be meritted in
abundant maner, if so bee it that the people
would come to celebrate and reuerence the
crosse of Christ dailye in their cloyster, for as
much as Christ by his crosse and Passion
purchased such a large remission and pardon
of all mens sinnes, that they needed not
tary for the Saterday, and much lesse for
Frances day, neither yet runne after any
other Saintes, when as they might draw wa-
ter out of the fountaine it selfe : whereat
the Fryers together waxed so wroth, that
they procured by the Signory of venice
the

that these Chrutched fryers shoulde be muffled, and forbidden to preach so any more, as being a matter most hurtfull to all Saintes, and especially to our wel beloued mother of God, which by the Catholikes is worshipped, and was very wofull to be so forsaken, by meanes of following her sonne. So as it is not without occasion, that our well beloued mother the holy Church, hath foreseene this matter so discreetly, ordaining that shee should at least deserve as much deuotion and reuerence as Christe Iesus himselfe.

For this their Lady is desirous of glory, and very fonde of such deuotion: which evidently appeareth by her closet, wherein she was borne and bred, For when the Iewes did first cleane to the faith of Mahamer (gesse when this was) then did she ordeine, that the Angelles shoulde remove her closet from the foundation, standing in Nazareth, and beare it through the ayre into the countrey of Scythionie: But when she perceiued that she was not sufficiently honoured there, as she did looke for, then did she most speedily cause the Angelles to remooue the same closet to a hil in the Countrey of Recanati in a wood which appertained to a good woman named Loreta: whereby she is yet called at

This story is set foorth in the church of Loreta, & affirmed in the historie of Leander Albert of Bullin. called the description of Italy, where he is writing of Recanati

this day, Our Lady of Loreto, howbeit, shee
 coude not abide to stay there long, for that
 (by reason of the greate accessse of people)
 many murders and robbries chaunced: For
 which cause she remoued againe, and cau-
 sed her closet to be borne vntoo another
 mountaine or hill, which appertained vntoo
 two brethren, which for the lucre or gain
 which they receiued by her, fell at variance,
 & agreed like dogges and cattes together, so
 that shee woulde a freshe remoue againe and
 seemed in a manner to haue a flie in her taile,
 being vnable to remaine in one place. In
 summe, the Angels did remooue this closet
 againe from thence, and did bring it vpon a
 common high way, where it doeth yet re-
 maine to this houre, without any ground
 hold or foundations, by reason that the
 foundations were left at Nazareth. And
 nowe it is compassed in & preserued with bul-
 warkes and strong walles, which notwithstanding
 dare not touch the holy closet, through
 feare and reuerence which they beare to the
 same.

And for prooffe that this is true, doth first
 appeare heereby, that our Ladye did appeare
 to a depute man in a dreame, and hath mani-
 fested all these thinges vnto him, and he hath
 declared

deducted at the same to the commons of Re- This dem-
 nation, which (therappon) did forthwith stration is
 feede chosen men to Hierusalem, to en- also written
 quire for the certaintie hereof. To be briefe, in the
 they have founde the foundations yet stan- church of
 ding thereof the same closet, so that there re- Loret, & is
 maines no more doubt to bee had in this repeated by
 matter. Leander. Al
 bert.

Secondly, a certaine holy Hermite (about
 two hundred before Day) did see a great light
 descending from heaven (in likenesse to fire)
 which lighted vpon this church, & it was xii.
 foote high, and vi. foote broad: so that vn-
 doubtedly it must needs be our Lady, which
 can be taken view of her feare, & solemniza-
 tion for this hapened vpon the day of her birth
 the xiiij. of September, in those dayes when
 dimbe beastes spake, & houses did lie. And
 then did the cocke crow, and it waxed day.

Lastly, wee may easily discerne this
 same, by so many, yea so many goodly
 miracles which theen there hath
 shewed vpon those which (in their need)
 did call vnto her, out of so many faire
 pictures and costly monumentes, which
 were kept there in her Holy Church,
 by sundry Emperours, Kings, Dukes,
 and of all other sortes of people too

an everlasting memory. This is a
mocking matter: For the Pope of
Rome was wont yearly to receive here
by about a hundred thousand Ducates,
(howbeit, that now the rent is greatly
abated.) And therefore is it, that he doth
cause it to be so diligently kept, and
strongly inclosed with walles, appoin-
ting alwayes a Cardinall for safe-keep-
ing of it, and about foure or five dozen
Canons and Chaplains, which constantly
observe to doe her devine service, as
keepe her from thieves and Robbers
from Spiders, from Flies, from
and other her enemies. The which
is so true, that who so dare but
doubt of it, the same is reputed and
sentenced for an Heretike: like as is
testified by the example of Perri Pauli
Geri, which for the same cause, was
in the handes and examination of the
Inquisitours. Whereby we may
sufficiently gather, that this Lacie is
greatly desirous of glory and honour, and
wetteth to be accepted & worshipped
the Quene of heaven, and also to
have preeminence before all the Saints
of Paradise: For she is of autochthon

spolition that the holy virgin Mary (the mother of Jesus Christe) was, who did acknowledge her selfe to be a poore handmaide of God, and did direct those which needed any thing vnto her Sonne Jesus Christe. But this standes bedeckt and garnished with golde and Siluer like a Queen, and willes that we shoulde reuerence and adore her clothes & iewels, her Churches and Chappelles, her gilded Cotes and other her furniture, Vestments, and implements, like vnto the emulating and liuing GOD. To conclude, the holy Church hath made her diuents.

Luke. 1. 48

Iohn. 2. 5

After this, hath shee also mustered all other Saints, and hath assigned and appointed to eache his sundry charge and severall office a part. Each hath his holy day, his sundry Collett, holy Hymnes and deuout prayers: euery one doeth knowe ouer what handicraft or science, ouer which disease, ouer what Portone or Church he is appointed to be patronie defender, and Baal. The Dutch are vnder the defence of Saint George, The Burgonians holde Saint Andrew for their Patrone. The Frenchmen Saint Michael, The Spa-

Offices of Saints.

niardes Saint Iames. And further, Saint Pe-
 ter and Saint Paule are troden in the place of
 Romulus and Remus, and defende the Citie
 of Rome with a key and a sward. Saint
 Markes Lyon is patrone ouer the Towne of
 Venice. Saint George on cockhorse ouer Ge-
 nuia, Saint Ambrose with his staffe and whee
 in hande ouer Millain, the three Kinges o-
 uer Cullin. Saint Dionis keepes the townes of
 Paris. Saint Gode doth keepe scouts wher
 at Brussels. Saint Baue and Saint Landou
 loue the Towne of Ghaunt. Saint Rombert
 doeth keepe the garrison at Maghelin. Saint
 Lambert at Luike, and so forth. Afore
 hath Saint Hugh and Saint Euloge
 the hunters in garde. Saint Martin and
 Urban the Alehousekeepers. Taxgatherers
 Drunkardes. Saint Crispin and Crispian
 Patrons of the Shoemakers. Saint John
 is Baal ouer the Millers. Saint Sebastian
 the Weauers. Saint Luke is allotted to
 Painters. And the Physicians (which
 haue grudged and complayned because
 gotten Cosmus and Damian too they
 sen. The Carpenters doe vaunt of the
 Patrone Saint Euloge. The Taylers (which
 loue good fellowship) doe cleaue too Saint
 Goodman. The Potmakers haue delectat
 Gaur,

Goat, who carrieth a blacke Deuil vpon his
 shoulders, with glowing eyes, and a Pott in
 his hand. The whoores and light women
 were not content with one Patronesse, but
 haue S. Aphra (which may bee set in venus
 place) which in times paste was also called
 Aphrodite: and besides her Saint Magda-
 lin, and le spottis, as appeareth in Processi-
 ons and stately shewes in Brabant and else
 where, where eache company doth beare his
 Patron or Baall in streamers displayed with
 great state. More ouer and about this, Saint
 Anthonie must keepe the Hoggis, Saint Loy
 the Horses and Kine, Saint Hugh the Dogges,
 Inall they runne madde, Saint Gallus gardes
 the geese, Saint Windelin the sheepe, Saint
 Gertrude reigneeth ouer rats and mype.

Pea, which is more, eache disease
 hath his strawy Apothecary and speciall
 Doctor. Saint Iohn and Saint Valentine do
 heale the falling sicknesse, howbeit that Saint
 Iohn with S. Benedicte is also appointed ouer
 all infections of poyson. Saint Anthonie can
 heale the burning, Saint Roche the pesti-
 lence, notwithstanding Saint sebastian
 hath some skill in it also, Saint Roman doeth
 restore the possessed and madde people a-
 gaine to their former health, Saint Marke

doth preserve the people from sodaine death
 S. Cosmus and Damian are good for all byles
 and swelling diseases, S. Ioh for the Rickets,
 S. Appolin for the toothache, S. Clare doeth
 cleare and heale the fire and red eyes. S. Ap-
 rtha hath skill howe too deale with swelling
 breastes, S. Margaret is middewife for those
 which are in travell with childe. But because
 that shee remayned alwayes a chaste virgin,
 and therefore not thoroughly experte in her
 facultie, S. Norpug was ioyned with her, as a
 trustie mate in such a match. S. Petronell
 drive away all maner of Agues. S. Vincen
 Saint Vinden cause all thinges that are lost
 to be restored againe, S. Seruatiu doth cause
 thinges too be well kept. Saint Virgill
 direct all danhsers, or suche as will leape
 vante.

Whereafter yet hath eache his charge
 ioyned to speciall place in government
 of a mans body, like as in times past in
 twelve signes of the Sunne. Saint O-
 tilia doeth governe the head, in place of the
 firste signe named *Aries*; howbeit, she
 hath bequeathed the tongue too Saint U-
 tharine, and too Saint Appolin the teeth.
 Saint Blasius is appoynted over the necke,
 like as the Signe *Taurus*; Saint Laurence
 keeper

keeps the backe, together with the shoul-
ders, in steade of *Gemini*, *Cancer*, and *Leo*.
Saint Erasmus rules the whole bellie with
the entrails, in place of *Libra* and *Scorpius*:
Notwithstanding that Saint Appollinar hath
also taken charge ouer *Scorpius*: for hee is
president of the secrete members. And for-
wards, in steede of *Sagittarius*, *Capri-
nus*, *Aquarius*, and *Pisces*, hath the holy
Church of Rome elected Saint Burgarde, S.
Rochus, S. Quirinus, S. Iohn, & other more,
which governe the thighes, the knees, the
shinnes, and the feere.

To conclude, each hath his seruice, &
who so is the deuoutest in honoring these
Saints, with burning tapers, with rose
garlandes, with gaine coates, and with
godsat liberal offrings, the same is the
most acceptable and beloued of our mo-
ther the holie Church. It is verelie great
prouision with small cost, that the poore
people (what neede or disease soeuer they
haue) knowe presently where to finde a
godd apothecarie or Chyrurgian to cure
their diseases. So touching the Here-
ties which bybzaide vs hereupon, that
we imitate the unbeleuing Heathen, &
woohippers of idols (as hath bin saide)
and

and are none, like as Iupiter, Mars, Mercurie, Vulcan, Iuno, and Diana, and other such like haue bene: but are holy Saints and Gods friendes. And therefore ought we (at least) to shewe them as great reuerence, as the heathen did to their gods. We ought in time of neede to call upon them: to put our trust in them: observing their rules as a comādemēt of God: to bequeath Cities & Countries to their custodies: to erect Temples and Altars in their names: to builde Cloysters and Abbies for their sakes: to consecrate and hallowe Priests, Monkes, Canons and Nuns for their worship.

And like as the Heathen had their images, that is, Images of Iupiter, Mars, Ceres, Bacchus, Venus, and Diana: and other their Images of Vesta, Flora, Booe, De Sybil, Magna mater, and other such like: euen so muste now the Churches of Rome also haue Images of Saint Peter, Saint Paul, and S. Lambert: And Images of S. Clara, and S. Brigitt. Also as they were accustomed to offer sacrifices in honour of Appollo, Diana, Ceres, and Proserpine, euen so wee obserueth to doe her Masses & Trentals, in honour of S. Anthoie, S.

Hugh, S. Sebastian, S. Rochus, S. Barbara,
and of al Saintes. To conclude they do
not enio worshipping or reuerence too
their Idols: but the holy Church doeth
ten times more to her Saintes: for they
dooth attribute such thinges as they
dooth not to doo the like. For (as Homer
maketh mention) when Iuno, Pallas, or
Apollo, or any other of that company would
assist any of their friendes, they were faine
to descend from Heauen downe to them,
and could not heare their prayers so farre
off, becaus they knewe not their thoughtes,
although they were mediators and inter-
cessours for them too the greate Idoll Master.
Yea, Iuno her selfe, which was her sister
and spousen, knewe not what Thetis had
best him in hande with. But our Saintes
remaining sitting in Heauen, can ere-
while helpe the people here on earth
with their images, which can laugh and
weepe, and doo all manner of miracles:
and they heare from aboue euery mans
imocation, as well as God himselfe.
As saith the Scripture witnesseth.

Homer in his
1. booke I-
liades.

That none doeth see or can conceiue the
thought or inwarde cogitation of man, except
God alone; yet the holy church hath found a
trimme

1. Reg. 8. 39.

trimme remedie for that, by a prettie
 use of the looking glasse of the Trinite
 saying, That the holy Trinite is a look
 glasse, wherein the Saintes can see all things
 whatsoever happen heere on earth: yea,
 sound the depth of mens thoughtes, and
 coine the secretes of their hearts. It is
 true, that we doe not cal our Saintes
 this name God, like as the Heathen
 wont too doe their canonized Saintes.
 But what skilles it for the name, like
 we vnderstande the matter aright?

Wholbeit not withstanding, we call
 them Diuos: which is euen as much
 Gods, or Men created Gods: like as
 also were wont to cal their men cano
 ized Gods, as Hercules, Dionysius, Ap
 sius, Vespasianus, &c. And here besides
 doe attribute to them this name saint
 or holie men: after the same sense,
 God names himselfe the holy one of Is
 rael, that is, The defender and Safeg
 which doeth sanctifie Israel. For that
 Saintes are (at least) so highly honored
 of vs, as in times past any tollers
 borne by the Heathen, and as God
 selfe can be by vs.

Esai 43, 3, 14
 & in many
 places.

The v. Chapter:

Of the interpretation of the words *Latria*,
Dulia, and *Hyperdulia*, and howe they
are distributed to each.

For seeing it is requisite, as well
through the obiections which the he-
reticks here alledge, as also that God
hath commanded, that we shall alone call to
him in our neede, and that he esteemes it
more than all sacrifices and burnt offerings
which we can make to him: yea, that it is he
alone which can helpe vs, and that Abraham
doth not know vs, nor Israel can say no-
thing of vs, but that God alone through his
might can relieue vs, that is to small ef-
fect: for that knot can our holy mother so
nearly lose, that it is a maruell which
the distinction that Maister Gentian doth
beare bring forth: and is by all Catho-
like Doctors, and especially by the wo-
rthie Sir Sonnio, reputed for a
mightie Bulwarke, namely, betwixte
Latria *Dulia* and *Hyperdulia*. For the ho-
ly church hath hereby made a diuision
or cawell betwixt God and the Saintes,
whereof shall each must be content, as
namely:

That God alone with his images and the
holy

Psal 50, 15

Esay 63, 6. 43

Esay 63, 16
and *64, 10.*

11674

holy Crosse, shall be honoured with La-
 tria: the Saintes and their Images with Du-
 lia: and our Lady with all the Images whi-
 appertaine too her, and all the reliques
 the right and holy Crosse indeede, and
 Hyperdulia. In very deede, G. D. hath
 moost chaunce: for if so be we
 expounde it naturally, and according
 to the literall sence of the woordes, then
 is Latris nothing else but A hyred
 payment, for Latron is a Greeke word
 which betokeneth A reward or
 which is made too a hyred seruant: &
 thereby are the hyred men seruants
 called Latres: and the maide seruants
 Latris. And euen so is God serued of the
 holy Church of Rome onely for reward,
 like a maister of a hyred seruant. Again
 this Dulia, which is the Saintes wor-
 ship, signifieth Abounde service: for
 Dulos in Greeke is A slave, and proper to
 any. And touching our Ladie, to her is
 allotted the best chaunce: for Hyperdulia
 too say, More then proper bounde seruitude.
 So that the good Catholikes are but
 simple hyrlings or Gods hyred seruants
 and slaues to the Saintes, but bound to

Latris, looke
 the 3. cap. of
 the 4. part.

Dulia.

Hyperdulia,
 loke the 1.
 chap. of the
 4. part.

our Ladie aboue all. But, bee it, as he
say, *Quod scripsi, scripsi* said, *Pilate*: The
holie Church will not rencke her caucles,
the it is call: that which is written, re-
maineth written. Yet not withstanding,
because GOD shall not bee displeased,
she hath ordeined, that the Saintes shal
giue him a share of their Dulia: but he
shall haue Latria wholly to himself: so that
Latria shall simply signifie nothing else,
then the seruice which pertaineth to god
alone.

In this respect both Maister Gentian
and all other Catholike writers greate
reason, (as they alledge) that the ho-
ly Church doeth not wooshippe the
Saintes like GOD with Latria, but
simply as Saintes with Dulia and Hy-
perdulia: for that hath his plaine dis-
patch and ground on the cleare text of
the Scripture, where Christ saith to the
Saintes, Thou shalt worshippinge the Lorde
thy God, and him onely shalt thou serue. For
in these last wordes doeth hee vse the
worde *Latreum*; the which doeth agree
with Latria: and saith, that God alone
we shall attribute the same. But in the
first wordes he doth not once mentio, that

Mat. 4. 10

we

Deut. 6, 13
10, 30.

wee must worship God alone with
kynesse, that is, With falling feete, or kneeling:
Therefore will the holy church, for
this shall also be attributed to
saints, like as it is apparantly manifest
by the 2. Councel of Nice, and by all
Catholike writers. And although it is true
that Christ doeth declare these words
by the witnesse of Moses, which doe
ascribe the firste as well as the last
God alone: yet the holy Church is
to reason with: Moses in this point
so much as Moses wrote that too
Jewes which were inclined too
wring of Idols, and not to the Church
at Rome: which doe not worship idols
onely Saintes.

Gal. 4. 8.

Item, there is another plaine text
of Paule, which saith too the Galatians
That when they did not knowe God,
did they serue them which were no Gods
even where he doeth vse this word
Idolum, which is deriued of Dulia, where
it doeth manifestly, and plainly apper
that these Heathen haue also known
this Catholike distinction, and therefore
would not worship their Saintes, as
Apollo, Bacchus, Hercules, Castor and Pollux.

with more other such like, with La-
 tin, but baselie with Dolia: Even like as
 the holie Church of Rome doeth
 serve her Saintes. Touching all other
 popes, which so often crye, that in
 time of neede, wee shoulde onely turne
 to God, and that he will bee honoured
 by calling to him: yea, and say, that
 all popes, defendours, and Baals
 which may be thought on (to declare
 our griefes unto them) are plaine idols,
 all that is to small purpose, for they did
 not (in those dayes) knowe any thing
 at all to say, touching this our distinc-
 tion, and therefore haue they gone
 roundly to worke, vsing plaine speche,
 without favouring the matter, or lap-
 ping it about with soft ragges, but haue
 termed al such as inuocate idols, pray to
 Patrones, seeke unto saintes or any de-
 ceased dead men, with one saluor, and
 without excepting any, hath giuen them
 to drinke of one cuppe. But if the
 Jewes and other idolaters had bene so
 wise, to haue objected too the Prophets
 this worthy distinction in steade of a
 buckler, I trowe they woulde as easly
 haue stopped their monthes, as nowe ye

The Scrip-
 ture is ful of
 such.

new Gospellers, and preachers are put
to silence.

The vi. Chapter.

Wherein the worshipping of Saintes is affirmed by Scripture.

Looke the
4. chap. of
this part,

to let it out
I doubt

Gene. 48. 15.
16.

This witness
is brought
forth by Ec-
clesiasticall, Bur-
gess, & all o-
ther Ca-
tholike wri-
ters treat-
ing upon the
same.

Notwithstanding our louing and
deare smother the holy Church
Rome, can also finde somewhat out of the
Prophetes writings, where with she
doeth approve the service of her
Saintes: Provided alwaies, that she
hath the keye to unfold the same for her
most aduantage. For in the first booke
of Moyses (called Genesis) is plainly
expressely set downe, That Iacob doth pray
ouer Ephraim and Manasses, after this sort,
saying: G O D, before whome my fa-
thers Abraham and Isaac did walke: G O D
which had fed mee all my life long vnto this
day, and the Angel, whiche hath deliuered
mee from all euil, blesse the laddes, and
my name be named in them; and the name
of my fathers Abraham and Isaac.

This hath the holy Church of Rome
construed after this sorte, That Ephraim
and Manasses must inuocate or call vpon the
name of Abraham, Isaac, and Iacob: for

much

much as the olde Romishe exposition
 (which wee doeth except as most firme
 and irrenocable) hath in place of, na-
 med, or called, set inuocated. And al-
 though the Heretikes doe vnderstande
 this after the most vsuall manner of
 speache, (accustomed amongst the He-
 brewes) that Jacobs name called vpon,
 or named by Ephraim and Manas-
 ses, is as much to saye, As that they
 should be accounted of Jacobs genera-
 tion, and accepted for children of Israel,
 like as Jacob himselfe doeth expounde
 it, saying: Ephraim and Manasses shalbe my
 children, and shalbe called after the names of
 their brethren, in their inheritance. And like
 as is saide in Esaye, the fourth chapter.
 That seven women shall wishe by one mans
 name to be named, or called vpon by them,
 which is, That they may be called the wiues
 of one man: Notwithstanding, for so
 much as this exposition is according to
 the plaine literall sence: therefore hath
 the holy Church of Rome abieted the
 same, and accepted the other former
 meaning: thereby concluding, that A-
 braham, Isaac and Jacob are to bee

Esay 4. 1

L l a

Esa 63, 16

invoked or called vppon: Howebeit
 the Prophetes and Father in the olde
 Testament haue neuer done the same,
 but haue protested the contrary, saying,
 O Lorde thou art our father: for Abraham
 knoweth vs not, neither is Israell acquainted
 with vs: but thou Lorde arte our Father and
 Redeemer, and thy name is euermlasting, &c.
 But that happened, because the foresaid
 Abraham, Isahar, and Jacob, were yet in
 the lodge of Hell, and must pray for
 themselves, and could not then see
 the looking glasse of the Trinitie, whiche
 was done here on earth. Wherefore
 likewise the Romishe Church hath
 set downe their names in the Kalenda,
 according to the custome of Rome. Whi-
 chesides, they are to olde, and were neuer
 canonized of any Pope. Neuertheless,
 they serue our turne, to shewe vnto
 what order wee must deale with our
 Saintes.

Ier. I 5, 1.

Eze. 14, 14

Moreover, we haue yet an euiden-
 ce in Ieremie, which is, Then saide the
 Lorde vnto mee: Though Moyses & Samuel
 stood before mee, yet haue I no heart for
 this people, Whereunto doeth agree the
 text of Ezechiel, saying thus: When the

lande suneth against me, and goeth soorth in wickednes, I will stretche out my hande vpon it, and destroy all the prouision of their bread, and sende dearth vpon them, too destroy man and beast in the Land. And though Noe, Daniel, and Iob, these three men were among them, yet shall they in their righteousness deliuer but their owne soules, saith the Lord, &c.

Now, like as (by these wordes of Ezechiel) it is concluded that Noe, Daniel, and Iob, were in the Towne of Hierusalem, when GGD destroyed the same: so may wee also (in the like manner) conclude and affirme, that Moyses and the Prophete Samuel did pray for the children of Israel. And notwithstanding that the Lord saith, that he woulde not giue eare to their prayers, yet the holy Church doth not regarde it, so: so much as (like as it hath bene sayd) they lie yet in the dungeon of hell, and coulde not praye so earnestly nor with such steale, as the Saintes doe which nowe are in heauen: Yet neuer thelesse, If they (being yet in the dungeon of hell) prayed so hartlie for the people: What may wee suppose that the Saintes doe nowe, which

These are the arguments of Eekius in his Encheir, or Pamphlet in the chapter De venarati, sacerdot.

stande in the kallender, and are Canonized by the Pope? Verely, they pray so zealously that (oftentimes) their images heare on eare, through anguish doe sweate and weepe.

Psal 139. 17

Iob 5. 1.

This argument is brought forth by *Eckius* and other writers.

The holy Church doth bring forth many more places of Scripture for confirmation of these articles: namely, the which David saith: O God, I haue honored thy friendes, which is, That we shoulde call vpon Saintes, which are Gods friendes. Also that Job saith: Crie (I pray thee) if happily there bee one that will answere thee, and looke thou vnto the holy men, &c. And albertus beke speaketh there of the holy men which in this world, like as the very text doeth plainly shewe it selfe, yet we may wee not vnderstande the same of our Saintes and holy men deceased, so much as our mother the holy Church will so haue it too bee vnderstoode. And vnder and aboue this, Christ will say at the last iudgement day, vnto those which haue bene helpfull too the poore and needie: Whatsoeuer you haue done in the least of these, the same haue you done vnto mee. Ergo, Whatsoeuer doeth vnto the Saintes, and in place of God

doeth worship them, that doeth God accept, as if it had beene done to himselfe. There are yet many moze and sundry of such like profess of Scripture, which woulde bee too tedious to rehearse: But because the Heretikes doe deride them, and will understande them according to the literall sense, and after the Greeke & Hebrew text: I know no better meane to dispute with them, then with a good dog.

Yet will I adde thus much moze, That when they haue a sute too a king or mightie Prince, they knowe very well, that first they must speake and sue by helpe of some of the Lords, who may approach their cause, and by their intreatie, bee a meane for them and so to further their sute: which considered, they might not so rudely to encroche vpon the king of all thinges, without first to haue audience with one of his Court. In very true it is most true, that a poyse woman at Louen sometime did thwart the Doctors, and set them non plus: by saying, That if so bee it that the king or Prince himselfe had called and charged her, that she shoulde come too him, like as Christ

This is an argument of *Eckius* & al other catho like writers

M. 111. 23

expresly charged vs to come to him, saying :
Come vnto mee all ye that labour and are la-
den, and I wil ease you : Then would she not
haue gone to seeke any other for her Media-
tour. But this woman was a great He-
retike, and therefore was also burnt.

Wherfore this article doeth remaine in
force & insoluble : to wit, that wee must
haue and allowe these Saintes for our
Mediators. Advocates and Attornies,
being else vnable of our selues to obtaine
fauour of Christe Iesus : yea though he
should once againe die the death for vs,
to prepare vs the way to haue free accesse
too the mercifull throne of his heavenly
father. For al this cannot serue, but we
must haue a greate sorte of Solicitors,
Patrons, Mediators and Baals which
must moue the matter for vs to whome
we must vse al the worship and reuerence
which we are able to shewe vnto GOD
himselke, saying that they must bee con-
tent with Dolia, and must permit God to
enioy Latia to himselke, wherewith this
matter is firte. And so wi'l we procede
to an other.

Now

Nowe followeth the declaration vpon the fift part of Maister Gentian Haruet his letter, wherein is shewed that the Heretikes seeke nothing but libertie of the flesh, hating al prayer fasting and abstinence.

The first Chapter.

Which declares that it is a lawfull thing, to lie and falsely to accuse an heretike, being to a good intent. Also of the Fables of Cocles & Laurence Surinus, & of Aloysius Lippomanus, & to what purpose they serue as things most needefull and necessarie.



P this fifth part doth Wherefore
 M. Gentianus shew, we may lie.
 that these Heretikes
 seeke nothing else but
 fleshly liberty & to get
 lose the bydle of their
 owne willes and ap-
 petites: and therefore (sayth hee) is it,
 that to the death they hate all prayers,
 fasting

Fasting &
prayers of
the Luth-
rans and
Huguenots

fasting and abstinence. But here dra-
weth great heavinesse towarde: For a
man might even at the first sight ima-
gine, that hee speaketh not indifferent,
but of affection. For so much as it is most ma-
nifest and well knowne, that they highly e-
steeme of prayer, and also fast very often: re-
frayning not onely from flesh, but also from
all kindes of meates, vntill the very night, and
remaine durable in prayer and in hearing of
Sermons.

Whereby then a man might suppose,
that Maister Gentianus hath deserued a
whetstone, and wagged the thumbe, to
make his case good. Wherefore we will
more deeply consider this point, and wa-
rily weigh the reasons which haue mo-
ued him herunto. So that we haue then
here to consider vpon two points: Name-
ly, the first is that which Dauid saith,
That the zeale of the house of the Lord hath
euen eaten him. Which is euen here af-
fected in Gentianus. For hee is so hottely
inflamed with the zeale of the holy Ro-
mische Church, that he is in a manner
astonied and amazed, so as hee doeth not
see what hee sayeth. In the meane while
notwithstanding doeth hee reioyce and
call

Psalm 68, 10

cal to mind that which our holy mother the Church of Rome hath concluded in the Councell of Constance, and the same time did put in practise, when the Holy Fathers there congregated did permit Iohn Hus and Hierome of Prage to bee burnt, contrary to the letters of safeconduite, which were graunted and giuen them by the Emperour of the sayde Councell, ordeyning most firmly, that it should bee of no offence to breake promise with Heretikes. Yet perhaps our Gentianus hath read in Cicero. That a mans faith or promise is stedfastnesse or vowed trueth, of that which hee pretendes to do or speake. Therefore hee feareth (as we may iudge) that if he should say nothing but a truth, hee might be reputed and taken for a transgressour of the ordinances of the foresaide Councell, as though he had vndertake the faith of the Heretikes.

Moreover, the holy Church hath Lies to a
 consented and ordeyned, that sometimes good intent
 a Lye may bee inuented against Heretikes, for a good intende: as to stay simple people from desire to read their bookes, least thereby they should fall to
their

Fables,

Pie fraudes.

their heresies. And that this be true, appeareth first by strong probable reasons, and further by credible examples. The reasons are these : That the holy Church hath ordeyned and concluded (like as yet by the dayly exercise appeares) that it is not yll doone, to make the people beleue many fables & Canterbury tales: as of holy reliques, Saint Gabriels fethers, and Saint George his speare with which he did pearce the Dragon, Also of Saints, as S. Christopher. S. Barbara, S. Katherin, of S. Francis vine & others such like, whereof *Gesta Romanorum*, *Vitas Patrum*, *Speculum historiale*, the booke *Lippomani*, the booke *Abdiaz* and *Sophronii*, and the *Golden Legend*, are full, and replenished with a number such fables, which our holye moother the holy Church of Rome doeth tearme *Pie fraudes*, that is too say, holy deceiptes, or golden Legendes : And saith that it is the milke, which Paule did giue the Corinthians to drinke when they were yet vn-able too digest strong meates : like as a gray Fryer was woont to say at Ghaunt. Inso-
much then, that it is allowable to faine suche fine fables, to prouoke people too deuotiō, much more then is it tollerable to rehearse some odde and strange iestes

.of

of Heretikes, as to wit, that they are
blacke and soule sauoured, and worke
matters with the Deuil, with such like
thinges, to affright people from the stu-
dy of their doctrine. Now the examples
are also very sure and waightie. For by
on such like lyes, which the holy Sup-
plices or subiects to the Romish Church,
hath perswaded Emperours and Kings
to beleue, were they permitted to make
their placardes and priuiledges against
the Lutherans and Huguenotes, where-
by such controuersies and tumults are
growne and sprung vppe in the worlde,
that it is to be doubted, greate bloudshed
will bee made befoze they wil be appea-
sed againe. This may sufficiently ap-
peare by the wordes of the Placarde in
the raigne of the Emperour Charles of
noble memorie, set forth in the yeare
1521 at the citie of Wormes, declaring
expressely, That Luther was a Pellagian, and
did disdainefully contemne the Saints. Also he
taught, that there ought to bee neither go-
uernment, nor superioritie, nor yet obediēce,
and did gaine say, reprooue, and disallowe all
good ciuill pollicie, and spirituall reformati-
ons, to the ende the comminalltie shoulde be
mooued

Placardes
of Charles
the 5.

mooued and prouoked to raise armes and rebell against their rulers aswell Ecclesiastical as Civil, & to frame themselves to contend, murder, and steale, wasting and consuming all thinges with fire and sworde, to the greate indamaging of the whole common wealth of Christendome : And, which is more detestable, he ordeined & allowed a certaine kind of life, whereby each should do that which he would in manner of brute beastes : and as a lawlesse man did abiect and detest all Ecclesiasticall and temporall lawes,

Beholde these be the very wordes of the Emperours act, and this is the very first and originall wellspring of all the bloudshed, which hath hapned thorough out all Christendome for the space of seuen and forty yeares, untill this present time, the which all men may both see with their eyes, & in a maner feelee with their fingers to be most grosse, blockish, and palpable lyes, which Petrusa Sotto (the Emperours god Ghostly Father) and other Catholike Priestes did blowe in at his eares: not so that they did suppose it to bee so, for they had not a hayre on theyr heades, but it knewe the contrary : But fearing the refozation of
of

of the Gospell, did moue the Emperours
 spaieslie (which otherwile of himselfe
 was not by nature giuen to wrath or
 desire of bloodshed) too a bloody aboli-
 shing and wrathfull extirpation of all
 these Lutherans and Caluinistes, which
 were not (in any respecte) for their
 fault: forsomuche as they sought to re-
 forme Papistrise by the authoritie of the
 Gospell: notwithstanding, vpon their
 wordes onely did the Emperour procede
 in his purpose, and woulde not at any
 time giue eare to the Heretikes. Like as
 now the king of Spaine, of a good reale
 (supposing too doe God high and accep-
 table seruice, doeth also procede to the
 utter ruine and manifest destruction of
 his owne inheritance and naturall
 Countrey, and his most loyall louing,
 and obedient subiectes: know no o-
 ther, but that all is true, which his gho-
 stly fathers and our Spanishe priestes
 and foster fathers of the holy inquisition
 do put in his head: yea vpon y same hath
 not spared his onely and natural sonne,
 but hath deliuered him ouer intoo the
 handes of the Hellish Inquisitors per-
 mitting them to throw him into prison,
 where.

Placardes
 of king Phi-
 lip.

where most miserably hee ended his lamentable life. Merely this was a lie and fine fetch, which our holy Mother did wisely weigh, that to a good intent men might make a lie. For otherwise, if they might haue manifested naught but a trouth, then should the Heretikes haue founde audience by Kings and Princes: the play had bene made, and all thinges would haue gone awoie with Priestes and Poperie, Masses and such trumpe-rie of the Romish church: yea, the whole Spiritualltie would not haue bin worth a Beane, like as we may perceiue in all places where these Heretikes haue had bearing, and where they haue bene permitted to pleade their cause openly.

But worship be vnto our Lady of the seven Okes, and Saint Iob of Wesemale, with al the glorious Saintes, which are at anywaies on the high alter. For there (in good time) did happen some foresight, by the cunning of unfolding the booke of lies and causing kinges to beleene that the spoone was made of graine Cheese: And good reason: for who so faines himselfe to bee a sheepe, may happen to be deuoured of the Wolfe, according to the bul-

gar saying.

But yet haue ye another commodity which groweth by this kinde of sacred dealing. For if Bishops and Monkes were bound alwaies to preach the truth, there would ensue a great disgrace vnto them, for that they would oftentimes in their Sermons, be come as dumbe as fishes, being vnable to bring forth any thing, because they are all vnfortunate in declaring the trueth, and therefore should misse the meane to vtter their excellent gistes of filled eloquence. But when they haue no more arrowes left in their quiuers, then doe they fall vpon the Heretikes, and haue store of matter to talke off, yea wonderfull things to declare against them: they rage, they rore, they thunder, they lighten, and make them so black and deformed like Devils. In Hel. Sometime they catch a Calvin by the throte, sometime Beza, sometime their quarrell is against Marottes Psalmes, sometime with the Greke & Hebrew text, which in no sance they can abide: sometime they murther the Catechisme so pittifully, as though they had it on a racke.

The Bée hie

To be bræfe they regard neither dooze
nor post, but shut their shattes vp to the
feathers in it. They prattle like Pyes,
and seme in a manner as they had solde
all their pot hearbes, and yet reserve of
the best to themselves, that is truely a
spozte and pretis pastime: especially to
the deuout women, which are not great-
ly acquainted with the Bible, or Gods
woorde, but rather listen to the Popes
iyes, and to daunce after his Pipe, or to
heare some Gospell of a Distaffe, & tale
of a tubbe. In fine, a man would verily
iudge that such Catholike preachers had
beene all their dayes Pedlers or pelting
Apothecaries of Dutchland, or that they
had farmed, & prattle court wholly to the
selues. Like as daily may bee perceined
at all their Sermons, and specially at
the woorthy Sermon, which a Godly
gray fryer doth blually make in French
at Antwarpe in S. Iacobs Church. It se-
meth he is one of these foresaide pel-
ting Apothecaries which haue trug-
ged these seuen and thirtie yeares to al
Markets and Fayers, about the Coun-
trie, to sell his triacles and Katsbane.
It doth also appeare by the preaching

of the foresaid brother Cornelis the whip-
per, who doeth with such a zeale
against Hereticks, that he wil haue them
rooted out quite, and to be burnt to A-

Seeke the
first Chap-
ter of the
second part

As he hath not long agoe preached
That childe-bearing woman ought to
haue their wombes rent and torne, too
take out their babes, and burne them be-
fore they shoulde bee borne or brought
forth into the worlde, which he doth as-
surre with a plaine text, which he hath
read in the kitchen Bible, or else hath
learned it of his Cooke: namely, that of
Egges fryde in a frying pan, come no ill
chickens, I omit the goodly Sermons of
Dunken Nicholas the Bishoppe of Har-
lem, and many famous Sermons more
of sundry woothy champions, which do
ring their Larum belles with such ve-
hemencie against Hereticks that when
they are in their Pulpets, their hoarse &
raskle throates will scarce bee refreshed
and cleared againe with soure or sweete
pots of Wine.

Drunken
Nicholas

Yet can I not forget, nor let slip out
of memory, that precious Sermon of
the reuerend Bishop of Vrecht, which he
made when the Provinciall council was
at Smolles: the 1. of June. 1568. hol-

holden there, which is about thrie yeres
past. For in the same he declared and
pronounced it out at large, of the Dutch
Beare Luther, & that his mother was a
whore & had slept by y^e diuell, with many
such like Caunterbury Tales and forged
fables, which hee had ran together out
of Cochles, or brother Laurence Surius who
were Godly Catholike Poplers.

And verily such trustie speares as
Laurence Surius and Cochleus haue well
deserued a good peece of roasted Beefe out
from the spit, considering that with their
notable and excellent brieue histories,
they haue furnished and well armed the
Bishoppes, Monkes, and Priestes,
with such stuffe as will serue their
turnes too occupie their Vulpes
withall. So as their stozies may well
and aptly be called Dormy secure, that is
to say, Sleepe without care: So that the
Monkes and Warish Priestes neede not
 studie their Bibles for to make a Ser-
mon, so long as they are provided of such
bookes. For therein they finde matter ready
by to their handes, matter enough to
prate vpon: yea, if it were naught else
but the pretie Pageant, which the late
saide Laurence Surius doeth rehearse

Calvin: No witte, That Calvin should
 too confirme his doctrine with miracles
 and therefore shoulde perswade a man too
 suffer him selfe too bee borne in a Coffin too
 church: And when Calvin called to him (be-
 fore the multitude) that if his Doctrine
 were true, hee should arise, the man being
 smothered in the chesse was sounde starke
 deade: his wife beginning pitifully too la-
 ment, Calvin did (with fayre speache and
 promises of recompence) perswade her too
 be still: and presently got him intoo the Pul-
 pit, declaring to the people that it was longe
 of their vnbeliefe that this myracle woulde
 not fadge. It is a common saying, that,
 To him which talles a lye or a fable, it be-
 cometh him to have a good memorie. But
 this was out of this Hystorygraphers
 head, for so much as hee did not call to
 minde, that they are not accustomed at
 Geneva, to bring dead Corpes into the
 Churches, and much lesse in time of
 any Sermons: besides hee had forgot-
 ten, that Caluine did alwayes teach it
 to bee an vngodly and a Diuillish acte,
 to goe aboute to confirme the doctrine of
 the Gospel anew with myzacles, which
 haue already in times past bene suffici-

This pretie
 tale is to be
 read in the
 historie of
*Laurence Su-
 rius* which
 he hath cal-
 led, *Commen-
 tarius breuis re-
 rum in orbe ge-
 starum*, & is
 printted at
 Cullen.

ently confirmed with most notable and wonderfull myracles of God. But the good Catholike is to bee pardoned, for that (with eating too much Fish) his byaines are weakened and his memory thereby decayed. Yet he declares more, which sound a great deale better.

As touching the miracles of Luther, of the blood, which issued out of the Sacrament from the Altar in the Countrey of Brandenburge, which (it may bee) he hath learned of Aloysius Lippomano, who hath likewise written a greafe Booke full of such testes. And many more such lyes and toyes with a witness, which serue greatly for the vse of Priests and Monkcs, in time of their Sermons and Preachmentes. And chiefly these newe base Countrey Bishoppes, which (for the moste parte) haue spent their time in Studie, betwixt the Buttrie and the kitchen, and can say but little, excepte they bee prickt forwarde, with some helpes: like as may appere by the worthy Sermon of the reuerend Bishop Franciscus Sonnius, (the father of all the newe Bishops) which he made at his first entrie to a Citie called Hergen-

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to ghenbosch, saying, That the Citizens might reioyce, for so much as they had gotten him to be their Bishop, for that henceforwardes (quoth hee) you shall haue gear resort of many strangers, which asore times were woont to haue their trade to Luyke and Vrecht, and the one should eate a Herring, the other shoulde drinke a potte of Beere, which woulde bee a greate helpe to their imposse, &c. Was not this a good helpe to sing Gaudeamus?

The Sermon
of Sonnius.

In like manner also Curtius at Bridges, which notwithstanding had bene Pastor, or Curate of the great and chiefe Church at Louen, expounding that part of the Gospel: *Ego sum, nolite timere*: I am hee, be not afrayde, sayde. That hee was the man, of whome so much had bene spoken, and that they shoulde not stande in feare of ought, considering hee was a townes man borne, and christened in the same font. In fine, it was which way to Londo: A pike ful of plummes. The good Curate had but litle to say, for he knew no tales of Robin Hood, nor yet of Calvin, nor the Dutch Beere his myzacles. He had not read ouer the pleasant Histories of Laurence Surius, Cochles, nor Lippomanus.

The sermon
of Curtius.

Therefore are they highly to be commended, which can furnish out their matter with such pleasant rehearalls, to keepe the audients waking: as for the Bible or Gospell, they haue not forgotten much, because they feare to read it, least (thereby) they shoulde become Heretikes. To conclude, so farre forth as lyes and fables doe serue to the aduancement of the holy Church of Rome, they are not only to be bozne withall, but also greatly extolled. And therefore it is no maruell, that Maister Gentianus durst thus boldly affirme by writing, That the Huguenotes and Lutheranes did hate and detest all Prayers, fasting, and abstinence. This is then the first point, which is to be considered hereof, for his discharge, to witte, that he hath (in this behalfe) behaued him selfe as a good and faithfull Catholike.

The second Chapter :

Wherein is declared how it is to be understood that the Huguenotes, & the Lutheranes doe hate all prayers, fasting, abstinence, and penance or mortification; and herein is comprehended of the abstinence

nense

hence and mortification of Monks, Bishops, Prelats, and other: & of the mortification which is used amongst the Huguenots and Lutherans.

The other part is, that he hath great reason to saye, the Heretikes are mortall foes to prayer, fasting and mortification. For there is a rule in lawe, That, to plead a case yll. and otherwise then it ought to be, or to neglect the same wholly, doth fall out to one effect. Well then albeit the Heretikes do often pray and fast, so much as they do it not as they ought, it serues them to no purpose. It is true, they pray morning and euening: and would bee loth to goe to their meales or to arise without praying and seruing God: which notwithstanding is oftentimes neglected by the most chiefe of the catholiks: like as may be seene in the Popes sacred Court, and at the tables of the Cardinals and Bishops: yea, amongst the most faithfull subiects of the Romish Church. In so much as it hath bene founde necessarie for a Pope to graunt pardons to such as after their meales should once drinke, to the end that (ther-
by) he

The Manner of fasting & prayers amongst the Huguenots and Lutherans.

Pardons to drinke after grace is said

by) hee shoulde remember the good ale
Iam 1, 5, 6, 7 knightes to say their graces, for to haue
Mat 7, 7 one good draught more when they haue
Mark 11, 24 done. I admit then that the Heretikes
Mat. 14, 31 doe pray apace: But to what ende is it?
Marke 9, 23 They pray not as they ought to do. For,
Iohn 16, 23 in pūis, they will approue, that when
Pf. 27, 1, 2, 3 soeuer wee desire ought in the name of
Rom 8, 1, 16 Christ Iesus, that we are assured to ob-
Rom. 4, 20, 8 teine the same. And therefore (say they)
33, 34, 35 All faithfull people are assuredly perswaded
Gal. 4, 6 of their saluation, and stande in no doubt at
Ephe. 1, 13. all of Gods gracious good will and fatherly
1, Cor. 13, 5 loue towards them: for so much as God can
Aug. vpon not lye: who hath (for Iesus Christes sake
the 1. epist. vndoubtedly promised them the same: and
to Tim, in with his holy Ghost hath sealed and affirmed
the 8. sermō it in their heartes. This doeth the holy
& vpon the Church of Rome holde for great heresie,
gal. in the 5 teaching to the contrarie, That none in
Anton. parte this present worlde can cerreinly know, whe-
4. tit. 6. cap. ther his prayer bee heard, much lesse, whether
2. ff 7 he bee in Gods fauour or no, except by great
Stanislaus preeminence, or some speciall miracle, it bee
Hofius in the revealed and made knowen vnto him.
boke of he- Therefore doeth she holde it for great
reflies. An l arrogancie and presumption, to say (ac-
in the cou- cording to Saint Paul) That the holie
cel of trent Spirit
it is thus cō-
cluded 9, 12
13. & chap.
13. 14. &c.
Scilicet 6
Rom, 8, 27

Spirit of God is in vs, and prayeth in vs, and
that without it, wee can not pray at all: For
so much as none doeth knowe together
hee hath the spirite of God or not: and
therefore must alwayes stande in doubt
betwix hope and feare, like to a shippe
without helme and compasse, betwixt
the gulfes and waues of the sea, like as
S. James doth say.

James 1, 6

Secondarily, the Heretikes will not
declare and complaine their neede, but
to God onely, nor call vpon any but
him alone, as though none but he could
helpe them. or that he were at leasure,
and had nought else to doe, but inst to
heare what they would saye vnto him.

To the contrarie of this, doeth the holy
Church commaunde, That wee shall
likewise call vpon Saintes, and put our trust
in them, Like as hath bene declared be-
fore. Moreover, they will not haue any
Mediatour or Aduocate to God, but onely
Christ Iesus. And so set all Saintes a-
doe, as seruing for sisters, and standing
to none effect: enen as though Christe
alone were a sufficient Mediatour, and
that the sillie Saintes had not one voice
in a court.

In the 4.
chap. of the
4. part.

After

After this, they will not pray to any thing, for (forsooth) it must first be found prescribed in the Scripture, forasmuch as To pray without faith (say they) is sinne:

Rom. 14. 23, And faith cannot bee allowed, without the
Hebr. 11. 6, promise and word of God. Whereby (sa) both
Rom. 10. 17. it come to passe, that the poore soules doe

remainie still fryng in Purgatorie, for default of a Pater Noster, & an Aue Marie. In so much as nowe the high waye (through which the soules were wont to passe) is become such a thicket, ouer gotten with thornes and thistles, that it is not possible to passe that waye any more.

Wherefore, they will not pray other wise than in their owne mother tongue, or in such a language as them selues doe vnderstande, as though our GOD did not vnderstand Latin: or at least, that they themselves ought to vnderstande that which they say. They builde vppon Iakle, who forbiideth to pray in an vnknown tongue. But they doe not consider that the holy Church of Rome hath altered the case, commanding, that Masses, Cenesongs, and Vigilles, Mattens, and Peridians, with all other such trapperies,

1. Cor. 14,
throughout
the whole
chapter.

peries, should be red in the Latin tongue, even like an vnlearned these readeth his necke verse: for that is moze meritorious, then if wee our selues vnderstande what we did say. Like as Cardinall Hosius, and Doctor Iohannes Eckius haue finely affirmed out of that part of Scripture, where it is written, that Pilate did set the title or superscription, in Hebrew, Greeke, & Latin. And in dede, it is good reason, that they which (after the example of Pilate) doe crucifie Christe, ought likewise to vse and imitate his language.

Further, these Heretikes will not say their Aue Maries, nor Pater nosters, with little pretty wooden bullets or beades, rowes made of stone or yuory, as though they should scape them vpon a poast: they suppose perhappes, that God may number or tell them himselfe, thinking he hath nothing else to doe. They wil neuer kneele vnto Images or dumbe Saintes, (by prayer) to craue their helpe or ayde, *Mat. 6. 6* but imagine God to be presente every where and that their prayers be as forcible in their bedde chambers, as to our blessed Lady, the Ladye of Hayle, or to Saint Iames of Compostella in Spaine. And
there

therefore doe deride all the pilgrimages
 out louing mother the holy Church.
 And when they desire too receiue Gods
 holy spirite, they know not that they
 ought to saye an Aue Mary, like as the
 good Catholikes vse to doe at their ser-
 mons, for so much as Aue Marie is as
 much to saye with them, as, O Lorde
 graunt vs thy holy spirite. And, which is
 worst of all, they will not praye, neither
 through the merites of saintes, nor
 through the vertue of holy water, of the
 holy oyle, of sanctified bread, of Palmes,
 Agnus Dei, holy Releques, nor through
 the merittes of holy dayes which they
 haue obserued, neither through the me-
 rites of their fasting, or any worldly
 thing else, but onely through the merite
 of the onely sacrifice or oblation of Iesus
 Christe, being offered vpon the Crosse to
 God the Father: yea, they make a iesse
 of all such matters, and condemne them
 for mere superstition and idolatrie. To
 conclude, they will not pray as the holy
 Romish Church doeth. yea, they pray
 not as they ought to doe: and therefore
 must we account of them, as though they
 did not pray at all.

Even

Even in like sort doth it fall out with their fasting: for they fast after their own orders, and will not observe the ordinance of the holy Romish Church. But like as they pray without keeping any set talp, or Ceremonie, so doe they fast without a score, and without exception of dayes: so that God cannot well remember, when they haue fasted or prayed. And further when they fast, they will not eat any thing at all, and make it as great a matter to eat fish, as flesh, and egges: which is a great heresie. like as is shewed before. Where against (notwithstanding) they will (with an obstinate head) defend That, that which goeth into the mouth, defileth not the man: And, To them which are cleane, all things are cleane, which God hath created, to vse them with thanksgiuing. After this, they will not fast in reuerence of the Saints, to observe their Vigilles with deuotion, like vnto our holy mother: And when they haue brought all about, to what ende (I pray you) serues their fasting: They acknowledge themselves, that of it selfe, it is neither good nor bad: And, That the kingdome of God doth not consist neither in meate nor drinke.

Fasting without a score.

Mat. 15, 11

Tir. 1, 15

1. Tim. 4, 3.

Rom. 14, 17,

1. Cor. 8, 1

Pea.

To what
end fasting
is vsed.

A true kind
of fasting.
Esay. 58 6.
Luke. 21 34
Rom. 1 3 13

Pea, they upholde, That meate or drinke
doth not make vs acceptable to God: And
That we are not the better for eating, nor
the worse for not eating. And that all their
fasting only serueth to make them more
apt and fitte to serue God, and to sub-
mitte themselves too his omnipotent
power: chiefly whensoever his wrath is
kindled against them. Then doe they
vse fasting, not for the deede it selfe, but
for the occasion of prayer, and to humble
themselves, but further benefit doe they
not seeke by it. vnlesse that any of his
owne accorde or free will, doe accustom
himselfe thereunto, thereby to subdue
his flesh, and the sinfull affections of his
minde. Else (say they) the right fasting is to
refraine from all vngodly and sinfull deedes,
and to frame himselfe to vse a perpetuall so-
briety and temperancie all the dayes of his
life. Whereas notwithstanding our
deare mother expressly doeth teach, That
fasting is a meritorious worke of it selfe,
whereby a man may merite heauen, the fa-
uour of God, and life euerslasting, as hath
bene declared before.

Seeing then that the Heretikes make
no account hereof, but rather esteeme it

not able: & an open blasphemie towarde
God; so dooth it appeare, that they doe
hate and abhorre the right falling of the
holy Church.

Concerning penance, mortification, Abstinence
and hydeling of the flesh, therein they
doe not likewise conceive any greates
paine: for other wise they would goe to
heist, whereas now they mocke with
it, and with all the penance which the
ghostly father doth burthen the penitent
soules with all. Further, they will haue
Priestes to marry wives; That eache one
shall haue his married wife, and every wo- 1.Co.7,2
man his espoused husband, to the ende, ad-
ulterie and fornication may bee annoyded:
And will not lend out their wives to the
parishes. Priestes nor Monkes, like
as the good Catholyke felowes (especial-
ly in Spaine) doe, so to pleasure the ho-
ly Clementish communitie, as is before
rehearsed. They passe not for any Cin-
bar weeke: They obserue neither Lent,
nor Whouetide, Saint Martins, nor
Twelue daye at night: they will not
dauise, neither will they drinke any
more, then to satisfie their thirst: and
they will be right Huguenots: they doe

not imitate their forefathers: they will
haue a new law after their manner: they
esteeme it not woorth a rotten medler, to
remouue into a cloister or religious house
and to begge from doore to doore: they
skoffe with the holy Spontikes coate: they
doe not greatly gloze to bee buried in a
Spontikes greasse hood: they count the
rope wherewith the friers are girt, of
no woorth: but (say rather) It would serue
better about his throate, then about his
loynes: they would not giue a beame, for
the heauen garment of Heremites: they
will not be chastised, and receiue the Mi-
serere, till vnto vitulos: they will not
whip themselves like as the Spaniards
doe at Burelles, and the company of
those which are called Flagellantes: they
make no account of Pilgrimages, and
will not goe barefoote and barehead in
processions, after the holy Sacrament
of Pyacles, with a torch in their hand:
they esteeme all the festiuall and holy
ring dayes neuer a whit: and when the
good Catholiques doe sit in Launies
drinking and swilling, veniently obser-
uing the festiuall dayes, then sit they
in their shoppes at worke or else goe to
heare

heare some sermon, or walke a broad: in so much, that at Antwarpe (when publique preaching of the Gospell was permitted) it hath bene firmly founde by the impostes and taxes of drinke, that these holy dayes haue bene neglected: wherethrough the Almoners founde the selues much grieved, because they did not receiue such summes of money, as they were wont to do by brokes of those which in their drunkenness were wont to wounde and slay each other: so: so much as the Heretikes did not celebrate these festiual dayes after the olde order of the Romish Church. In summe, they will not doe any thing at all to mortifie their flesh, otherwise then the Apostles haue charged them to doe, or that they did themselves, as though indeede they were Apostles themselves. So that we may plainly perceiue, they do not regard at all the fasting, abstinence, mortification, or penence of the holy church worth an oaten cake.

And therefore can they not in like case merite heauen, I omit that they shoulde make others partakers of their merites, like as our Catholique Ponkes and

The pe-
nance of
Grey Friers

Esai 58, 5.

L/2y 59, 5.

poiestes, and especially the gray Friers
doe: which are so leane, as though they
had lien diseased seven yeares in a coale
house, and doe such penance, that we
may perceiue by their bleared eyes, they
hane not dronke so much wine, as they
desired to hane done: They lay their heads
at one side on their shoulders: they wrieth
their neckes like a rush, they hane alwayes
their Dirige booke in their hands: They
punish their owne flesh: they wrinkle their
foreheades like a Bucke: they make their
eyes as dim as an Oxle: they watch by
night, to sleepe in the daye: they forsake
their owne riches and substance, to liue
on the sweate of other mens labours:
they labour neuer a whit, too the end
they may enter into more deepe contem-
plations: they bove chastite, and will
not haue wiues themselves, to the ends
and purpose, they may the more holdlier
shauie, & the better comfort other mens
wiues and daughters, they bove obe-
dience vnto their chiefe ruler, for to be
released and wholly freed from all obe-
dience towards other Magistrates and
rulers: they take vpon them povertie, to
enriche their Monkerie: they wander
like

like pilgrimes, to fill their baight bagges with lumps of bread and roast meate: they visit the sicke, to cause them to put on S. Francis cope, and goe to tend those which are ready to leaue this life, to help them make their wils: they weare a hearie garment and a graye coate, to shewe that they are like to wilde beasts and wolues in doing their penance: they weare a foles hood, to declare that the wolde is replinished with idotes: to be shorte, wee may perceiue by their noses that they loue mortification, as a dogge doth a cadgell.

But what shall I say concerning the holy Prelates and Bishops, who in all their clothing and vttermost habits doe shew their inward penance and mortification: Doe they not weare a Mitre on their head with two hornes, to signifie that they doe knowe (by heart) both the testaments alike: and are alwaies prest to butte with their hornes against all heretiques: As also to shew that they haue bene rorowed with thornes, as well as our Loyde was: And sometime they weare their snod white, to declare their undefiled purenesse. Do they not weare

Penance of
the Bishops

Gold ring

a paire of gloues, that their left hand knoweth not what the right hand doth: And their gold ring, what doth it els signify, but that they be vpriight and without dissimulation: Their staffe, that they are strong against heretikes: And their handkercher (which is alwaies at hand,) that they bee ever ready to abandon all earthly filthines, and wholly to rubbe of their fleshy affections: After this, all Priestes in general, haue they not a shewen crowne on their heades, to shew, that like as a rounde crowne hath no corners, so haue they not any filthinesse, which they can spare, or be without. But if I should rehearse all these matters peece by peece, it would verily seeme to be a Bybilon, which is, A foule confusion, or marueilous medly. Therefore, it is sufficient to gather hereby, what great mortification doth lurke and lye hidden in the skinner of these holy subiectes of the Romish Church, which by their outward apparrell and seeming, doe shew such exceeding great holinesse. I referre now all men to consider what is to be thought of their inward parts, which are so holy, as though they were possess with seven spi-

rites,

rites. To the contrary wherof, these new
 Preachers, haue neither sticke nor staff,
 myter nor ring, neither yet any shauen
 crownes or other, whereby they may de-
 clare their mortification: yea, they goe a-
 rayed like other plaine people. I say, that
 Penance and mortification doeth not consist *Ios 2, 13*
 in such and such like outward ceremonies, *Ier 4, 1, 2, 4*
 but in the conuersion of the minde and soule
 to Godwardes, and in an inwarde feeling of
 miseries, a true feeling of Gods wrath against *1. Tim. 6, 3*
 sinne, and in a firme faith and trustie stay vp-
 pon Gods goodnesse and mercy through the
 merites of Iesus Christ. Moreover, That bod-
 dy exercise is litle vailable, but Godlinesse in
 all thinges is profitable and helpfull. Wher-
 in they sufficiently shew, that they know
 little concerning the mortification which
 the holy church doth teach, and they con-
 demne holy confession, contrition, absolu-
 tion, and satisfaction, and other such like
 things, and loue the first day of Lent as
 well as the last. Behold, so, this cause is
 it, that Maister Gentianus hath so curi-
 ously concluded in this Article, That
 they hate and wholly condemne fasting, pray-
 ing abstinence and mortification of the flesh.

The iii. Chapter

Which doeth shewe, howe it is to be vnder-
stood, that we can not make satisfaction
for the least offence: and here is conclu-
ded, that the penance of Heretiques is
not acceptable vnto God.

BUT forsonmuch as they doe here ac-
knowledge, that we can neuer make
satisfaction for the least offence of the
wo:ld, that might seeme to bee a great
heresie: for if it were so, the Heretikes
should haue great reason to say, that our
satisfaction were vayne and frivolous.
And therefore they would say, as hath
bene shewed before, That we ought to lay
aside and treade vnder foote all hope of sa-
tisfaction, and wholly too cleane and trust to
the meere goodnesse and vnderferued mercy
of God: which in respect of our partes, is
without desert bestowed vpon vs, but in re-
spect of Gods righteousness, is giuen vs for an
exceeding deare price, to witte, the blood of
Christe Iesus the vnspotted lambe, which (as
Esaie saith) hath borne our infirmities, and
was laden with our punishmentes: which
was wounded for our sinnes, and for our
sakes did suffer death, and vpon him is laide
the

In the 7.
chap. of the
2. part.

Rom. 3, 21, 24

25, 4, 6, 16, 5.

Gal. 2, 16, 3.

13

Ephe. 2, 8, 9

2. Tim., 1, 9

1. Pet. 1, 19

Mas 53, 5

the punishment whereby wee are at peace. *Col. 2. 3. 4. 5.*
And hereout they conclude with Iob, *1. Cor. 1. 30.*
 That we haue (through Christe) all satisfi-
 cation, and that he is wholly our saluation, in-
 stification, and deliuerance. *Actes 4. 12*
And with Peter, That by none other in the worlde, sal-
 uation is to be gotten, for so much as there is
 not any other name giuen too mankinde, *Rom 3. 27,*
 whereby they may be saued: insomuch that *1. Cor. 1. 30,*
 all our boastes, whether it be of good works,
 merites, or satisfaction, is wholly excluded and
 brought too nothing, in so much as before
 God it doth not preuaile, and that no fleshe
 can be iustified in his presente, by the workes
 of the Lawe, and that all our righteousnesse
 is naught else but a stayned cloth. *Psa 143. 2.*
Iob 9. 3.
Rom. in the 3
& 4. chap. 8.
Gah in the 2

But all this is heresie, as it hath bin
 sufficiently shewed before, and they
 which learne such, are hanged and bur-
 ned like Heretikes. For els (as hath bin
 sayd) what should become of satisfaction
 and meritorious deedes, which (acco-
 rding to the doctrine of the holy Church)
 doe amende faultes escaped, and by good
 foresight defende & set vs free from those
 to come: What should become of all our
 good workes, whereby wee can deserue
 three sundry thinges, namely Eternall
 life *throughout*
Esa 64. 6
In the 3.
part in the
chap. of Sa-
tisfaction,
these are
the proper
wordes of
Antonius vp
on the sens
par 3. tit. 14
cap. 20.

These are
a few wordes
for *Bernardine*
Roses sermo
ne 20.

This is in a
prair which
the priestes
say in their
Masse presē
ly after *Con*
fiteor, & here
with doth
agree *Pat.*
Lom. in the
4. booke: of
seng. dist. 45
Also *Bonake*
in the 2. ar-
ticle, and al
other catho
like writers

life. Increase and augmentation of mer-
cie and forgiveness of sinnes: What
should become of the merits of Saints,
through the which the holy Church doth
pray vnto God, that he will pardon all
their offences, through the saints, whose
Reliques and bones doe lie on the Altar
where the Masse is sayd: In so much, as
(often) she doth pray through the merits
of Ashes, Herbes, and Dogges, whose
bones for the moste parte remaines al-
so as reliques on their Altars. What
moreouer should become of our exceeding
good workes, which are called Opera su-
pererogationis, wherewith we do not on-
ly make satisfaction for our selues, but
also for others, & especially for the soules
in Purgatory: What would become
of Purgatory it selfe, if there were not
satisfactio: What would become of Par-
dons and Bulles, which are allowed
and sent from the Pope: Merely they
would serue for no purpose better, then
to bee brought too the house of Office,
to bee sealed with Dorsingale waxe, if so
be it were true, which *S. Genianns* doth
here set down, as that we are unable to
make recōpence for the least offence. It
were

were in deed a lamentable case: therefore we must vnderstande him here aright. for his meaning was to speak thus obscurely, because he would toll and intise the heretiks in the field. for other wise, this is not his meaning, but dooth simply vnderstand, that we cannot satisfie, *Nisi concurrente gratia*, that is to say, Except mercie doth assist and help our merites (as is said before) sometimes through the pikes. for we haue apparantly concluded, that we must make a bargain betwixt God & vs. He doth giue vs his mercie in our Baptisme: but after that we must shift for our selues, and by our good deeds bind God vnto vs, so that of dutie hee muste receiue vs into heauen: especially if we be assisted wth the meanes & by the helpes of holy Church: namely by the vertue of the Masse, holy water, Tapers &c. and with the Popes Bulles: for thereby wil our infirmities amende, like come shaden with a shewer of haile, or like sithe leste on the Sands, and as sower Ale in somer. And if so be that (besides this) we wil submit our selues and take vnto vs the habit of a Donke or Friar, and so frame our selues after the ful shape order

of

Of supererogatory
workes
read *Peter de Asoto* in
the bok
called, *As-
ser Catho fi-
dei* where
he spea-
keth of the
law And *Eck-*
in his *Pam.*
All Pauls e-
pistles are
full of these
doctrines &
the places
are noted
before.

of *S. Francis* and *S. Dominickes* rule, and
so compasse more then God hath com-
maunded vs, then we excel all the rest of
our friendes in riches, and may bestowe
some of our ouerplus vpon them, which
we like best. Like as our louing mother
the holy church hath neatly concluded.
Therefore is *H. Gentianus* to be under-
stood after this manner: For so much as
he doth very Dogmatike conclude, say-
ing: We may not repose or trust heereon to
much, to wit that Christ should haue made
full satisfaction for vs. For albeit that *S. Paule*
(euery where) doth teach otherwise, and (in
any case will haue that we shall repose all our
confidence, without any surmising or douting)
vpon the merites and satisfaction of Christ, yet
this is not to bee vnderstoode literally as the
Heretikes do take it, but spiritually, that is to
say, after the glose and interpretation of the
spirituall councell of Trent, like as we haue
sufficiently declared aboue. And therefore
is that likewise true which *Gentian* doth
gather hereof, to wit, That God doeth
not accept or allowe the contrition and re-
penance of Heretikes, for so much as it is
not doone as it ought to bee. And it is not
an easie matter (as he layeth) to make

God

God a flaxen bearde, so that can none
but our deere mother the holy church
of Rome, which hath foure white sate,
and cannot erre. Therefore hath she (in
token that she will make God a flaxen
beard) and religious custome to make her
God with a gray beard like to flaxe: And
in their procession, when they carry Cor-
pus Domini aboute, they doo likewise
make a God with a flaxen bearde, and so
beare him triumphantly about with a
Taber and pipe, in manner as though
they were going to the Theater or to the
playing of a fensers pize. And how be
it that Gentian saith, God will not be de-
ided or mocked, that is understood by the
living God which is in heauen, and not
by the same God which our dear mother
doth keepe as prisoner in the sacrament
her, against her festival solemnizations.
for that is a patient God, and is neuer
angry, but alwaies pleased a like, and at
one stay provided alwaies, that hee be
safely kept, and well garded from mife,
mothes & wormes, which are his deadly
foes.

God with a
Flaxen
beard.

Nowe

Nowe followeth the exposition vpon the first and last parte
Maister Gentian Heruet his Epistle
treating of the ignorance and wicked
life of the Huguenote Preachers, and of the holinesse
of the Pope & other
Prelates,

The first Chapter.

Declaring the lothing of Gentian Heruet,
and what we must do, when a priest doth
loath so much, that he doth cast the Sa-
crament out of his stomacke after he
hath said Masse.



P the first and last part saith M. Gentian, that he doth meruelously lothe, when he considereth the quality, that is the custom and life of the new Huguenote Preachers. But it were not good that he should consider that so much, after he hath sung Masse: for otherwise he might shake a mad stir, and give the holy Church both her hands full. He might by overlothing cast a calfe, and

and for cause the loving God to boide his
 stomacke. Were not that a goodly lo-
 thinge? It is true indeed, that the Romish
 church is prouided in this respecte, that
 who so dooth cast the Calfe, shall againe
 suppe vpon the same without Salte. Yet
 heareby might grow a grienous matter:
 for the Calfe might cause him to lothe
 more then he did before: insomuch as the
 good God would lodge no longer in his
 stomacke, and then should we be dzinen
 to burne him, and to keepe the holy ashes
 for a Relique vnder some alter. This
 were (in very verbe) most blasphemous
 and worst of all for our deare mother
 the holy Church, that she should handle
 the matter with her blessed God, as she
 doth with Heretikes and Huguenotes.

True it is, that vppon a time, when
 the Doctours were assembled together
 at Paris, and with this matter being
 greatly incumbered, there was one of
 the ancient which did escoume and passe
 it very lightly, saying: Seing he did permit
 himselfe to be crucified of the Iewes, why
 should he not suffer himselfe to bee burnt of
 vs? And therewith was it concluded, that
 which (yet in these dayes) is to be seene in the

Cantile

This is in
the Masse
booke & is
thus iudged
in the Coun-
cel of Orli-
ance, in the
5. Chap.

capitales of Masse, and all Masse bookes, we
wite, that both he and the calf, shall to-
gether bee burnt without redemption, and
thereof to be made holy ashes, for to seale,
on the first day in Lent, or on ashwensday
all good, godly, or deuout people therewithall
on their forehead.

Yet were it not meete in these dayes
to follow that counceill in burning him,
seeing the Heretikes doe on all sides so
ouercharge him, for if he perceiue not,
that the Catholikes will also burne him,
his heart might fall into his heeles, and
cause him to loose his courage quite, and
then our game were quite lost. Where-
fore I would wish Maister Genesio to be
friendly intreated, not to loth to loze, es-
pecially after he hath said Masse: or else
if in case his stomacke be so tender, that
hee cannot abide any filthinesse, he
ought to beware from looking to much
on the Huguenote Preachers, so much
as they bring such dothannesse to his
stomacke.

The second Chapter.
Of the greene knowledge, and holinesse of
Priesters and Monkes,

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But I pray you let vs heare, wherat
 hee doth so much loth. Hee saith first,
 that they are the most ignorant and the
 most vnlearned, which are to be founde
 in the worlde: and after that, y they are
 likewise of a wicked life. But before hee
 doeth come so farre, he doeth aboue all,
 protest. That there is in some Priestes and
 Monkes, & other religious persons, a certaine
 excessive and beastly ignorance: yea, that
 some doe leade a very lewde life. Which
 he doth handle very wisely and surcum-
 spectly, to the ende we should the sooner
 beleue him to desire a reformation, as
 wel as others do. Like as we may light-
 ly gather heareof (according as himselfe
 doth witnesse) that he hath expounded
 the sixth Article of the Councell of Calse-
 donie, and committed the same to be ex-
 tant in print. Is not this a greate mat-
 ter, and an vnfallible token, that hee
 meanes the reformation of the mind. He
 hath assuredly deserved heareby a fat be-
 nefice, or a Bishops miter. Yet doe I not
 regard so much the first point, that there
 are such ignorant priests, which cannot
 read their Masse nor Dirige books. And
 if they can do that, what neede they any

Do

further?

further: Therefore is Gentian to blame too esteeme them vnlearned: howbeit, I surmise he hath doone thus, to shew that hee hath learned Rhetorica, or The art of eloquence & viterance. For thereby is learned, That if we seeke greatly to rebuke any man, it cannot be doone more aptly, then by dilating and amplifying his default, in comparing him to some one, who hath bin tainted with the like. For, as touching the Monkes, it is no maruell, though they are vnlearned, seeing their profession doeth require the same: and the more ignorant they be, the welcomer and more acceptable are they to their Couent. For those which are very well learned, haue commonly too much tongue, and therefore are often punished: and if then they do not amend, they are thowen into a dungeon, or are closed somewhere betwixt two walles in a seller, and there permit them to liue so long as they can. Like as might haue bene seene a yere agoe at Antwerp, Gaunt, and other places more, which haue remained there, some eight or x. yeres, some xx. or xxx. yeres. Therefore it is no maruell, though Monkes be vnlearned: insomuch as in the Latin tongue

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tongue is vsed a commō pꝛouerbe: *Mona-*
cho indoctor, that is to say, A great Ass of
 Dolt & more vnlearned than a Monke. *Pris-*
 they haue a speciall Latine tongue for
 their owne vse, which the learned sorte
 themselves cannot vnderstand, & is cal-
 led, Fryers Latin, or Kitchen Latin. But tou-
 ching Priestes, they neede no great lear-
 ning: for, if they can but onely repeat the
 flue secreete wordes of the Masse with-
 out giuing Priscian or Dispaute a bob on
 the face (that is to say, without inter-
 mingling of Fryers Latin) than is the
 matter eocke sure: They are more lear-
 ned then the Angells in heauen: for
 they can make God, which thing An-
 gels cannot do. And besides, if that they
 knowe but halve to bytwe the smallest
 sort of Latine withall, then hath they
 holwe pigd, they may be bolde to mixte
 they neighbours to the feaste, and serue
 out messes with the greate Laten table:
 so then they may not onely be Parische
 priestes, but also bishops, Byslats, Car-
 dinals, yea Popes themselves. And what
 more can they craue? For, touching
 their life, we must alwaies coniecture the
 best, like as is commaunded in the De-

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 -m o d v i n d
 h e b e n e d
 e s t o b e a t
 e t q u o d e s t o
 s i d e m u o d
 F r i e y s l a t i n

Priscian or
Dispaute is
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 Grammer,
 or the rules
 for the
 latin tongue
 And ther
 fore it is vsu-
 ally saide
 that those
 which
 speake false
 latin doe
 strike *Pris-*
and Despa-
 on the face

this is openly com-
maunded
in the De-
crees cap in
scriptis dist
96.

crets, and not to think that those which
dayly doe handle God, would commit a-
ny thing, that is not to be allowed. There-
fore if a priest doe kisse a maide, or grope her
about the pappes, we must suppose, that he is
about to shrive her, or doth giue her absolu-
tion for her sinnes. And if so be any man doe
take them openly with the maner he must co-
uer, or lap them about with his owne cloake
lest he make them ashamed. For they are
uen by nature very shamefast, & change
colour, like a painter platter: other wile
may not any correct and punish them
(as is shewed before) with the expresse
wordes of the Sodomitae, which wold
not be corrected of Loth: yea although
they were the verrest smellinocks which
might lue. For they are of that num-
ber which plead, *Noli me tangere*, Touch
me not.

The iii. Chapter.

Which treateth, whether the spiritualitie be
likewise practize knauery: and beareth
repeated the high & noble stocke of the
clergie, their forefathers progeny,
brought into 32. degrees, and ech serued
and beautified with his armes, crests,
banners, and knightly actes.

I In recording or calling to minde the Knaucry of
 summe heereof, a deuoute and well dis- the Clergie
 posed Catholike minde might suppose,
 whether it were possible for the most re-
 uerend spirituall professors (whose daily
 exercise is to make God, & who are crea-
 ted and descended from the stocke of the
 moste holy ffather the Pope of Rome)
 might vse, or were able too exercise any
 kinde of knaucerie or wicked deeds: God
 forbid, that any such matters shoulde
 passe in our thoughtes. For how were
 that possible: Seeing they are all sprong
 forth of so noble a stocke, and descended
 of so worthe, so righteous, & holy forefa-
 thers (whose footestepes they follow so
 fluently) that a mans heart must melt
 away, to heare the same rehearsed. But
 to the ende it may seme no iest, I will
 (as briefly as I may) define their noble
 and worthe progenie, and set it forth to
 eche mans sight, to the end these byrdes
 may be knowne by their kind, and these
 colts by their dammes. And for that eche
 thing may appeare substantiall, I will
 (after the sagest & ancientest maner of
 these noble dumbe canons of Colen and 32. degr. of
 Iudick) bying their stock into 32. Degrees the Clergie

to wit, eight from the fathers father, & eight from the fathers mother: also 8. from the mothers father, and eight from the mothers mother. For who so can describe these degrees in their proper & deserved armes & banners, without doubt there is nothing to be gainsaid, but that he may not only be a dumb Canon, but also freely possesse al the priuiledges of a Gentleman, and account himselfe to descend of the worthiest race. Like as echo (who hercin hath any knowledge) will easily condescend. Therefore, if case I can declare any such thing of the olde discent of y^e holy forefathers of y^e spiritualty, this is the case sure, & (spite their teethe) they must be famous. For the blaud will not lye, and a Goose can lay no Dwoles eggs. It must bee most true and certayne, w^{ch} Huselles are no fish.

the first 8. quarters.

Liberius.

Concerning then the first 8. quarters they proceed only of noble, most famous, & renowned Heretikes, notozious blasphemers of God. & shamelesse deriders, which haue played mocks holy day with all religious and godly seruice. For in place of the first, they haue y^e holy father and Pope Liberius, vpon whom they build they

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they; stocke: who, after he had first stedfastly professed the trueth (and so; the same had bin banished by the Emperour Constantius, did afterwarde reuoke, and, to please the Emperour, did turne his seate: and reputed himselfe amongst the Arians, (which denied the eternal Deitie of godhead of Christ.) And being so; that cause banished, was through the intertreatie of the Nobles Romane women) which were also of the Arians disposition, called home againe from his banishment, and restozed anew vnto his seate from whence he had bene driven befoze: Insomuch as there was great discentio and bhabling betwixte him and Pope Felix, who had in his absence occupied his place: which Felix Hierome, and Eusebius also doe witnesse to haue bene an heretike, and so; that cause obtained the seate of Rome, holowbeit other Historiographers write the contrary. After that, they counte they; discent from Anastasius the second, who in the dayes of Anastasius the Emperour, about the yeeres of our Lorde 500, did likewise decline from the trueth, and consented to the Nestorians, who denied the

Search for this pope *Libertius Athanasius* in the Epistle to those which liue in vntye Also the histories of *Platina* of *Iohn Maiers* & the history tripartite & *Abbas vif pergensis*.

Iohn de Maiers in his booke of Councils.

Anastasius the second.

Hereof per
use *Platina*
and *Fasci-*
cul temporis
and the de-
crees cap
Anast dist
19 with the
glosse vpon
the same, &
Raue

Boniface the
3.

Touching
this, reade
cornelius
Abbas,
Iohn materus
Voleteranus
in his 22-
bok *Platina*
chronicon
charionis: Ba-
leus & other
Historiogra-
phers.

humanitie or manhood of Christe: yea
he sought by all meanes possible, to call
the Heretike Acaius from his banish-
ment home again, and vsed likewise fre
accesse and company with Photinus the
Heretike, insomuch that hee was forsa-
ken of al true belauing Bishops: and at
last (being stricken by the hand of God)
did (in easing himselfe) voide all his in-
trailes, and departed this life as Arian
did befoze him.

Thirldy, they boast themselues vpon
Boniface the sight, who reigned in the
times of the Emperours Adolphus and
Alberus: this prouerbe (in those dayes)
passing of him *Intranit ut vulpes, regna-*
uit ut Leo, mortuus est ut Canis: that is to
say, He entred like a fox, raigned like a Lion,
and dyed like a Dogge. For when Coelestin
the fift (a good simple companion) did pos-
sesse the See of Rome, and for his hono-
rie (and specially for that he commande-
ded the Cardinales to ride no more on
horses nor mules, but vpon asses) was
by them hated and had in contempt. This
craftie foxe did ordeine a man, to faine him-
selfe an Angel of God, who speaking through
a gutter or pype which was bored through a

wall,

wall, did warne Coelestine by night (as in a
 vision) to giue vp his charge, hee being vnfit
 for the place, and therefore to resigne it vnto
 some other, more able for that function. In-
 somuch as this Boniface (by this subtil de-
 uice) obtained the Popedome mocking with
 God and his owne profession. And immedi-
 atly after this, fearing least Coelestine might
 yet giue out himselfe for the right Pope, did
 throw him into prison, and caused him there
 (most miserably) to ende his life. Further,
 hee playde many iniurious and vngodly
 partes more: so he dispossessed (by māere
 force) two Cardinals (being of the stock
 of the Columnes) not onely from their
 Cardinalships, but also from their owne
 proper inheritances, because they had re-
 ported, that hee was not the right & law-
 full Pope. Also, he did banish and curse
 Sara Columna, with al the Columnes. He
 refused to crowne the Emperour Alber-
 nus: and setting the crowne vpon his
 owne head, and girding the sword to
 his side, saide, I am Emperour my selfe. Yet
 notwithstanding after that, the king of
 France did in his owne person crowne
 him, to spyte the Pope: which king of
 France (named Philip) he did likewise

excommunicate, and adiudged him to be dispossessed and deposed from his kingdome (the same appertaining to the Emperour Albertus) because hee denied the Pope for his Soueraigne. Yet besides this, in token of his godlynesse, and to the ende each one might knowe, that hee derided his owne Religion, it fortuned on a time in the Citie of Genes, that hee had in handling the Archdeane, named Procherum, vppon the first day of Lent, commonly called Ashewednesday: And in place that hee shoulde print the signe of the crosse on his foreheade with hallowed ashes, after the accustomed manner of the Romishe church, and say, *Memento homo, quia cinis es, & in cinerem reuerteris*, that is to say, Remember (O man) that thou art ashes, & to ashes thou shalt returne: he took a handfull of ashes, and threwe them into the good mans eyes, and sayde in a greate rage, *Memento homo, quia Gibellinus es, & cum Gibellinis in cinerem reuerteris*, That is to say, Remember (O man) that thou art a Gibelline (for they were called Gibellines, which tooke part with the Emperour) and shalt be consumed with the Gibellines, to dust: and therewithall did he bereaue him of his benefice,

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see. But what shall I say further? It doeth manifestly appeare, that hee hath deserued a good place amongst the first quarters, seeing hee was (at a generall Councell holden in Paris) accused and founde guiltie of thys speciall faultes, namely, ofurther, Heresie and Simonie or bryberie: and for those causes, dispossessed of his Popedome: and shortly after was taken as prisoner in the towne of Anagnia, where hee was resident, and from thence conueyed to Rome in a prison called castra de Saint Angell, where (through very spyte and mallice) hee became raging madde, in so much as hee did gnawre and deuoure his owne handes, and so most miserablie (like to a Dogge) ended his life: howbeit, it seemed that the Demils did merueilouslie mourne for him, for the same whole day was hearde in the prison, where hee died such great & horrible thüderclaps, & terrible sturre, that it seemed, all the belles, priests, & monks in hel did sing his Requie: for hee had bene unspeakeable holy, for so much as hee was the first which did set forth the shop Indulgēcies & pardons, & first brought to light the peere of Iubile.

There

Seeke for
this cosicel,
and of his
death the
Chronicle
of France,
called, *Les
Annales de
France.*

*Agrippa de
vanitate sci-
entiarum*

Therefore it is most meete, that hee furnishe this thirde place of these eight first quarters.

The fourth place wee may (of dutie) attribute to John the 23. forsomuch as hee was a manifest and professed Heretike: defending not onely by words, but also openlie, that the soules die together with the bodies, till the latter day of the resurrection. And verily at his election, the holy spirite of the Cardinals was so zealously inflamed, that two of the most principal were murdered: yea, he himselfe was inflamed with a burning zeale towards our deare moother the Holie church: and therfore did condemne the Emperour Lodowick of Beyren for an Heretike, because hee woulde not take the Imperial crowne at y^e hands of the holy Pope of Rome: yet was he himselfe afterwards in a generall Councel founde an Heretike, and by Nicholas the fift (who possessed his place) was figuratiuely burnt like an heretike. And further, after his death, were his opinions by his successour Benedi^ct the 12. condemned for Heresses. He was also before by the generall of the Gray fryers (named

Read of this
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re historiaris,
j supplement
t^r hronicorum
t^r hron. Euse-
l^r hii, Chron Ca
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It oh the 22.
b. egin thus
Ca^r m^r inter
m^r m^r l^r Ex
de verborum
figi vificacio.

and Michael of Salsena) complac^{ed} upon,
and accused of an other heresie; too wit,
that hee woulde by force maintaine a-
gainst all sufficient and true proofes of
the Scripture, That Christ and his A-
postles had in this worlde bozne tempo-
ral rule: yet notwithstanding, howeso-
mer hee bled the matter, hee raigned and
remained Pope. For hee made two
Saintes, namely, Thomas of Erforde and
Thomas of Aquine: and ordeined, that at
night shoulde be song Ave Maria: there-
fore is he also worthily numbred among
the noble ringleaders of the spirit uallie
in this first quarter.

For the fist in this quarter, wee may
place Gregory the II. who raigned about
the yeare 1371. Seeing hee lying at the
point of death, did make a most true con-
fession, declaring himselfe thereby not
much better than an heretike: so after
he (like an honest man) had of meere ma-
lice banished and cursed all the Floren-
tines, and with a mightie armie, had
sought their confusion: and had raised the
tenth penie throughout all Germany,
whereby he had caused a greate schisme
to growe among the people: At last (death

*Supplemen-
tum Chron
Chron Euse-
bii Polidor
Virgilin
the booke
de inuen re-
turn*

Grego the II

Neuclerus

*the tenth
penny in
Germany*

apo

approching he sent for his Cardinall
and other Prelates, to come to him, and
holding the Sacrament in his hande,
conured euery one which were there
present, that they shoulde beware
from doing those, or other such like
thinges as he had done: so much as he
(in place of Gods worde, and following
of good counsell) had inclined to those,
which sought to preferre their owne false
imaginacions and feigned dreames, and
thereby had brought the Church too
perfect likelihoode of confusion and
ruine, by greate debate and Schisme:
like as it did sufficiently appeare af-
ter his death. For immediately did arise
the horrible schisme, which the Histo-
riographers doe tearme, The twentie and
two Schisme, which continued aboue
fourtie yeeres.

After this foloweth in the first place of
the first quarter, a worthy and an ancient
bearer vppon of all vngodly Heretikes
and Epicures, called Iohn the 24. who
at the first brought to passe, that Alexan-
der the first and Pope next before him,
by an approued and faithfull service of
his Physition (named Daniel de Sancti
Sophia)

Iohn the 24.

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Sophia (was, with a Romishe figge pickt ouer the pearche, too make place for this honest man. After that, hauing assembled and gathered together the Cardinals at Bullin, (by force of armes) compelled thereunto, too the end they should choose a Pope according to his liking: when they had nominated three or foure which did not please his minde, at last hee demaunded for himselfe Saint Peters cloake and habio, franchly too bestowe it where it pleased him best.

But hee put it on himselfe, and said, Ego met ipse nunc Papa sum, that is to say, I am now Pope my selfe. Was not this an excellent, orderly, and lawfull election of the holy Ghost.

After this, Hee was conuicted & pronounced in the councell of Constance, an apparant heretike, vngodly knaue, an oppressour of the poore, a persecuter of the righteous, a flaye to the wicked, a pillar to barrerers of benefices, a glasse of dishonestie, a vessell full of all vice: yea a Deuill incarnat, and therefore deposed from his holy apostolicall Romish Seat: beeing conuict with witnesses, that hee had nor onely vnlawefully kept company with his brothers sister, many Holye

Baptista Pannach. in the 36. sermon Peruse the Councell of Constance, in the 2. booke of Councils Stella

These are in a maner the proper wordes of the Councell of Constance lyke as it is set downe in the 2. book of Colic in the 1050. leafe. And are touched by al Historiograph.

Nonuca,

Nonnes, young maides, and married wives but also like a Captaine and woorthy champion of Heretikes, did make sale of all manner of Prebendes, Benefices, churches, and Bishopricks for his most profit, & bestowed them on young babes, and misbegotten bastards. Yea moreouer, he did himselfe oftentimes sell one benefice to sundry persons at one time, and made a moeke at all Religions, for that he did not onely condemne Masse, Euen song, the Seuen tides, the fasting dayes, and abstinence: but had likewise sold Saint Iohns head (which lay in S. Siluesters cloyster) too the Florentines for fiftie thousand Ducates, if so bee hee had not beene hindered from the same by the Citizens of Rome. And he saide openly in the presence of many Prelates and other honest & credible hearers: That after this life, no other was to bee looked for: yea, he remained vnmoveable in the same: that the soule together with the bodye, did quite die, and that there is no resurrection at all.

Aha Sirs, is not this good stuffe? And yet notwithstanding, this holy father being accused of more than four and fiftie such like articles, which were orderly read to his face, he answered

ech

of them, sighing very heauily: Alas: I haue committed yet a more haynous offence than this is: namely, for that I haue defended and come downe from the moun- tynes of Italie, and haue submitted my selfe in Germany vnder the subiection of this coun- cill. Nowe marke well, if our holpe fathers and Popes, by this example, are not well instructed, to suffer no coun- cill to be holden out of Italie, in a coun- trie where they haue neither power nor iurisdiction. In conclusion, this holy fa- ther was deposed from his Popedome, notwithstanding he was himselfe excee- ding holy, considering he had canonized Saintes, and had entred S. Brigit in the register of saints. And hee was the same which song y^e high Masse on Christmasse day in the counsell of Constance, where y^e Emperour Sigismund (in manner of his Deacon) did sing the Gospell. Therefore it is great reason, that this place be be- queathed vnto him.

And further, seeing Leo the 7. did freshly follo we him in his holy Romishe be- lie he shall also furnish the place solow- ing with his armes in this quarter. For besides his greate gluttonie and incon- tinencie

rh is isre-
hearsed in
the booke
which the
Nobles of
Germania
set out, for
to be freed
fro the
Council of
Trent. Also
In Balens
& other Hi-
storiogra-
phers.

Clemens
the 7. Read
the Pasqui-
les of the

tinency so; the which he is set forth to;
horrel in Histories: also besides that, he
deposed the Duke of Virbin from his
Dukedome, and ioynd the same to the
Sea of Rome: that he likewise did be-
reane the Duke of Ferrara of three
counties Mantua and Regium Lapidum: and
besides, the bloudie warres which he
kindled and maintained betwixte the
Emperour Charles 5. and Francis King of
France: yet hath hee, to an everlasting
memorie, left this brag of himselfe,
namely. That he esteemed no more of his
life to come, then the foresaide lohn: & who
soeuer is writen of Christ in the Gospell,
is accounted for iestes & fables. In considera-
tion wherof, when Peter Bembus, a lea-
ned man, which after ward like wise be-
came a Cardinall, did alleadge vnto him
a certaine and true place and reason
of the Gospell, he answered laughing
pray you, what come you nowe fourth
with your fables of Christ? Insomuch as hee
deede hath earned an honest roome
amongst this sacred company.

At last we will conclude these
first quarters with Clement the 7. who
hath also bene a holy father of the
Church.

faultie, most famous and renowned, by Popes, also
 reason of his diuelishnesse, popsoning, the Epi-
 treason, and conuring. For he dispatcht raphes of
 many Cardinals with the Italian trick, Clement &
 to the ende he might possesse their goods, the booke
 and so gather monie, wherewithall hee called Re-
 might buy the Popely seate, which was sistance of
 resigned vntoo him for thirty thousand the workes
 Ducates. Yet especially it is reported of of Christ &
 him, that he (lying on his death bed) said, the Pope,
 That nowe at last hee shoulde be resolu'd extant in
 of the greate doubt whether soules were mor- French.
 or not. So as it may easily be con-
 sidered heareby, what opinion hee
 holde touching Christian belife, the
 whole Scripture, and of his owne Reli-
 gion, which he manifested directly yet
 another way. For being destitute of
 money, hee set certaine Apostles of gold
 to sell, to get some money by that
 meane, and after that did raise an Im-
 post upon the expedition of Bulls, which
 he named, *Pro redemptione Apostola-*
rum, that is too say, For the redee-
 mption of the Apostles. In respect where
 of wee may worthily place him, too
 in the neathermost hole in the bot-
 tom of these eyght first noble quarters,

The Bee hime

Armes of
the first
quarter of
holy Popes.

seruing properly for Heretikes and
publike blasphemers of GOD: which
for armes beare in their shieldes Foxes,
Wilde Swyne, Dragons, Sea horses, called
in Latin, Hippopotami, Adders, Basiliskes,
Snakes, and Spiders: and in their banners
the Cities whence they are descended,
namely, Rome, Samaria, Dan and Bethel,
And for they: Squires, Epicurus, Lucian, A-
rius, Sabellius, Iulian, the conductours of re-
probates, and other such like.

The second
eight quar-
ters.

The second eeght quarters of the
noble and renowned stocke of Spiritu-
ualtie, depends most vppon vncle
tittie, whorehunters, breakers of mar-
locke, or adulterers, and Sodomitical
knaues.

Pope Iust.

Of which, Pope Ioan the ninth,
Iust is the right mother and most
ancient bearer. For, as a litter of pigges
are farrowed of a fruitfull Sow,
are the Bishops and Monkes,
all the Spiritualltie spring from her.
And in very deece, shee was inflamed with
such a zealous loue towards this holy
generation, that she suffered her self to be gotten
with childe by one of the Cardinals, &
delivered of the child in the midst of the

Platina,
Chronicon
Charionis &
other histo-
rioprephys

at the midway betwixt the Colosseum & S. Clementschappel, euen as she was deuoudly and stately treading in procession : By the same token, that yet at this day there doeth remayne an image of stone hewen out of the earth, and that the Popes 'in theyr Processions doo neuer passe that way : fearing least the like might happen to them also, foruerthelesse, for the auoiding of such a shame, the holy Romish Church did buyne two chaires too bee heauen of porphyre stone, where they vsed to seate them vnder, whether the newe chosen Pope was furnished of all his ware. Soberit that custome is now lef, for that they make the matter manifest by size, and by the number of their bastards which before hand they do get.

Afterwarde ; they are descended of Lando, who begot Iohn the eleuenth in a Lande
 miter, and further passed the most part
 of his life with whores: wherefore he is Perus Per-
 to occupy the seconde degree of these monst.
 quarters.

And his sonne Iohn the eleuenth Iohn the 11
 may followe his father in the thirde
 degree of this quarter: who, by y^e shame
 lesse whores Theodora, Regent and Co.

this doth
Luisprandius
 of *Panie* in
 a manner
 write from
 word too
 word in his
 3. booke the
 12. and 13.
 chapter.

neresse of the Citie of Rome, was
 forced to vse fornication with her, &
 after that, when hee had shewed himselfe
 willing in the same, was first created
 Bishop of Bullen, after, of Rauenna, &
 lastly, made Pope of Rome. Whiche
 out a sower saluace vnto him for Maro-
 daughte to the foresaid Theodora, be-
 also a subtil Trumpet, brought to pa-
 by the helpe of her husbände Guido
 uernour of Thoscane, that some of
 souldiers did apprehende him at S. Iohn
 in the pallace of Laterane, in the ye-
 918. and there with a rasher thwarte
 his mouth did pittifully smother him.

And this happened, to the ende
 this Marozia might further her son
 Iohn the 11. (whome Pope Sergio the
 had begotten on her in adultery) too
 holy seat of Róme. Howbeit, that
 did not continue, so much as he (in
 same yeare) was by a greates commotion
 of the citizens of Rome, deposed, and
 the 6. set in his place. But this Leo
 within seven monethes after, in the ye-
 930. poisoned by Marozia with her
 (as men suppose) Stephanus the 6.
 did succede him, was serued with

saure, and sent to the kingdome of
Saxen: Insomuch as the foresaide Iohn
sonne did (at last) achieve the Holy
at againe. Howe, this saide Marozia
a sonne named Albericus, who per-
ceiving that hee was mightie and feared
the Citie of Rome, did compel the no-
bles and Magistrates of the same by
force, that they (after the decease of
Agapinus, who then reigned) should
make his sonne Octavian Pope,
where they did, and hee was cal-
led Iohn the 11. who (forasmuch as
he was descended of whores & knaves)
loved him selfe no changeling, but
gloried of what stocke hee came. For
he was so exceedingly given too vicia-
lous, and filthy living, that hee maintay-
ned an open stews: and being for the
same blamed by the Cardinals, from the
first hee cut off his nose, from the other his
hand and from the third his legges and privie
members. So that of dutie hee is too hee
placed in the fourth quarter amongst the
wicked forefathers of the Spiritualitie.

This is the verie same, who did bothe
sell the Pope to the Emperour Otto, accord-
ing to the othe which is registred in

Iohn the 13.

the Decrees. And hee likewise crowne
the saide Emperour. But when he
had turned his backe, hee tooke pain
against him with his foe, the sonne
Albertus Berengarius. The which when
the Emperour understode, hee retu
ned againe towarde Rome: And the
my Lorde the Pope betooke himselfe
his heeles, flying into the wilde wood
and woulde not by any meanes com
presence of the Emperour, not
standing the promises and assurances
which were made unto him. Ther
fore the Emperour caused a Court
bee gathered, wherein the Pope
complained vpon, and accused
these faultes following, too witte: That
hee did not reade his drudgerie, that in
ing Masse, hee did not receiue the Sacrament
of the Altar, that hee had made a bed
in a stable, that hee had committed whoredome
with twoo sisters, that hee had married
Bishoppes of children, that hee had desired
many young virgins and widowes, that
S, Iohns Pallace at Lacerane, he had made
open stewes: that hee had lyen by and
at will his Fathers concubine, named
phana, also a widdowe named Rauera,

This whole
history with
the articles
here set
downe, are
reherced by
the historio
graphers,
Luisprādus
almost
throughout
his booke

yet another called Anna, with a Niece of
hers. Besides, that he had bin the occasion of
sins, which sundry times had hapned, that he
had broken vpper windowes and gates in the
night time, that he had offered vp wine to the
Deuill, and in gaming with dice, had inuoca-
ted and besought aide of the Deail, in many
such Popely partes, which were too te-
dious to reapeate. For which causes, he
was in that council deposed by the Em-
perour (with consent of the Prelates :)
and in his steade was placed Leo the 8.
Yet notwithstanding, after the Empe-
rours departure, the whorres of Rome
(whom he had his friends) brought so
much with the Nobilitie of Rome, and
played they partes so gallantly with
great summes of money, and by promi-
sing the substance & toyne of the church,
that he was yet once again called to the
Seate, and therefore sayde Leo put off.
But this some ripe fruit was so rotten :
for he was shortly after, by a man that
dwelt without Rome, in the night time
thrust through with a dagger, being ta-
ken a sleepe in bed with his wife.

And this was he, who first taught his
successours to chyslen belles, & caused

This is re-
peated by
John Marius
Nauclerus,
chro. Sigis.
Robert Barnes

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rours departure, the whores of Rome
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much with the Nobilitie of Rome, and
played they partes so gallantly with
great summes of money, and by promi-
sing the substance & copie of the church,
that he was yet once again called to the
seate, and therefore sayde Leo put off.
But this stony ripe fruit was so rotten:
that he was shortly after, by a man that
dwelt without Rome, in the night time
thrust through with a dagger, being ta-
ken a sleepe in bed with his wife.

And this was he, who first taught his
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the

This is re-
peated by
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Paul the 3.
in this de-
gree.

the great bell of S. Johns at Laceran, to be
called by his owne name. After whom,
we may place Idaul the second in the 4.
degree of this quarter, who first boasted
to haue all Gods and mans lawes shut
vp in his breast. So as it was no mar-
uel, that he did so carefully pamper the
same with ioplye good cheere, and so; the
most part, past and spent his time with
viewing of olde golde, & antique coynes.
And further, to studie by all the meanes
he could devise, to make and set out him-
selfe proper and neat; with al manner of
pearles and precious stones: wherein he
past al his premeditations. Then, when he
should shew himselfe, he did painte and
colour his face with a certaine kinde of
bermish, and other like tru mpery, like to
his countrey plumen the Cortezans, and
strumpets of Venice, amongst whom
he had a long time gone to schole. Was
was the first kinde, which addeyned.
What the Cardinallcs should haue their
close sholes, and pishottes covered ouer
with Cotton velvet: which they (euen
at this day) doe yet most duely obserue,
as did sufficiently appeare at the Coun-
cell of Treu. whether they caused such
godly

gaily stiffe to bee conueiged on theyr
Gules amongst other of their most costly
and precious icwels.

At last (notwithstanding that he was
reported to be most cunning & famous
in the art of witchcraft and coniuring)
hee coulde not auoide nor saue himselfe,
but the deuill his good maister brake his
neck, whilst he was practising his un-
tollerable Sodomiticall filthines, wher-
in hee often (after the Venerian manner)
did recrosse himselfe. In considerati-
on whereof, hee must of right bee recor-
ded in the Register of this gentle gene-
ration.

After whom (not onely in the Pope-
dome but also in good life) did follow Six-
tus the fourth, who was not himselfe a-
long aduinced to this lothsome Sodomi-
ticall Sinne, and to all manner of fleshly
desire besides, (whereon hee consumed
within the space of two yeeres, & summe
of three hundred thousand Ducates) but
further gaue licence to all the generati-
on and kindred of the Cardinall of Saint
Lucie (who was his huntsman) that they
might vse this Sodomiticall filthinesse
in the thre whottest partes of the
peere,

Sixtus the 4

*Ioannes Ro-
mus Textor,*
in his book
called *Offi-
cina,*

yeere, namely, Iune, Iuly, and August. And this the holy man who hath ordey-
ned so many festiual dayes, as S. Frances
Sec. and of the Presentatiō of our Lady. And
further hath made that deuoute prayer,
which beginneth, *Aue sanctissima Ma-*
ria mater Dei, Regina cali, &c. giuing a
thousand yerres remission out of Purga-
torie, to whom soeuer doth say the same
before her image. Pea he hath also made
a Saint of S. Bonauentura: wherefore it
is good reason that hee shoulde likewise
furnish a place amongst the company of
our Saintes.

Innocent
the 8.

Immediately after this, folloved In-
nocent the 8. who had but eight bastarde
sonnes, and as many daughters: which
he fostered and brought up all very high-
ly, according to his offspring. Yet for so
much as he was of no great descent, and
that it is but of small estimation with
Popes, to haue bastardes, wee wil let
him slip for such as he is.

Iulius the 3
the memo-
ry of these
two Pops is
yet so fresh
that the

And place Iulius the 3. in the seventh
degree of this quarter, who did not onely
abuse himselfe with Crumpets, but also
kept manifestly a young knaue called
Innocent, to his filthie; vnnaturalle vn-
chaste

chaste Sodomiticall vse: yea and did often boast himselfe thereof: and when he was chosen Pope, he did giue vnto the saide boy, as a rewarde for his beastlynesse, his Cardinales hat, with his surname and armes: so that afterwarde he was alwaies named by the Popes surname, and yet is so called, namely, Cardinalin de monte, that is to say, The little Cardinal of Monte.

pranks
which be
here rehear
sed are
knowne to
ech.

Lastly we wil place Pope Pius the 4. Pius the 4.
(now last ouerpassed) in the viii. degree of this quarter; of whom our Priests, Bishops, & Prelates are for y^e most parte sprung vp and proceeded. This good holy father, when he iournied through Bulin towarde Rome, at what time the Seate was voide, he fained himselfe very weake & sickly, hoping thereby to win the Cardinales vnto him, and that they would choose him, vppon hope, he would not tary long by it. And when this fetch would not serue his turne, he sought another way: so being in the Conclau, which is, the close of Cardinales, he dyd glasse with the Cardinall of Trent, as though he would permit in religion many thinges to the Germans, as namely,

The

The whole exercise of the Sacrament, & the liberties of wedlocke for Priestes. But when he perceived that the Cardinall was greatly offended herat, and that all this did not further, but rather hinder his intent, he proceeded further, & did by gifts & faire promises, bue their voices: And at the same time got for a Prouerbe of the Pasquill: *Impius es tu, Pater tuus latro est, Mater tua meretrix. quomodo huc intrasti* that is to say, Thou art an Infidell, thy father is a murtherer, and thy mother a whore, how camest thou hither?

For which occasion, to fetch out this shamefull staine of Infidell, he would be called Pius, that is to say Godly. But too fall to our purpose, he loued not only the strumpets and curtezans of Rome exceedingly, but also the married wiues. In search as in the later dayes and termes of his age, besides an open and manifest Curtezan or whoore, he kept and maintaine'd also, the wife of a certaine gentleman of Rome named Papyo Capizocchi, and most commonly did eate Drifters and Banayles, & did drinke vnto them a very strong wine called Mangiacra, to reuile and prouoke his
fleshy

fleshy lust.

And when all would not helpe, inso-
much as his Curtezian did openly deride
him, as an impotent Switer, and that
he esteemed more of the foresaide little
Cardinall de Monte, he caused her to be
throwne in a stinking dungeon: yet af-
terwardes of mere pitie and loue did
let her free again, and hauing tyed him-
selfe on her, in his vnnatural lust, & fur-
ther being desirous to solace himselfe in
bedde with the foresaide Gentlewoman,
did one night eat so many Snayles and
dranke so much of the foresaide wine cal-
led Mangeguerria, thereby hauing recou-
red a freshe youth, that he got to bedde
with her: from whence hee neuer rose,
but was bozne with his heeles forwards
vnder the Greene couerings. Whereupon
an Epitaph was grauen on his graue,
as followeth.

*Le Donne, Lumagi, & Mangaguerria,
M'hano lenato dalle Sedee, & posto in terra.*

That is to say,
Women, Snayles, and Mangaguerria brane,
From stately seate, haue brought me in graue.

Armes of
the second
quarter of
holy Popes

The third
eight de-
grees.

Hee shall then (as of dutie to him ap-
pertaining) that by the second eight de-
gree, so far as he had aduentured his
life in the danger of whom they most
this incontinencie and thereby hath pur-
chased an everlasting damne, amongst the
noble predecessours of the Cleargie (who
(most triumphantly) beare in their
armes, Boeces, Bulles, beares, Leopards,
Harpies, Sowes, Mares, & salt Bitches: And
in their banners the Cities of Rome, &
Sodom and Gomorra: of whence their no-
ble race is proceeded: & for their Squires
they haue Ammon, Absolon, Sardanapalus,
and Heliogabelus.

Now followeth the 3. eight degrees,
from whence the sacred stocke of the spi-
ritualtie is sprung up: and these proceed
most of greedy covetous persons, & ra-
uening bloudsuckers, which haue pur-
chased the Seate with money & bribes:
and further haue stirred up greates com-
motions and troubles, and shed much
blood. Therefore they were in their
armes, Lions, Wolves, Crocodiles, Tigers,
Eagles, Griffons, Hawkes and Ravens: And
haue for their Squires, Cain, Nimrod, E-
liu, Nero, and other such like. Many in
their

their banners they beare the Cities of Rome and Edom.

The first of these Noble personages, may be Pope Formosus, (who reigned about the yeare 893.) together with his adherers, who have brought such dissensions and discords in Christendom, that in many yeares after coulde not be appeased. For the enue which the one bore to the other, was so monstrous and unnaturall, that Stephanus the 6. caused the dead body of Formosus to be taken out of his graue, and congregating a Council for the same did first command him to be clothed with a Popely habit, and after stript him of that, clothing him with lay apparel and after cutting two of his fingers from his right hand, caused them to be throwne into the riuer of Tiber, & then buried him as one of the vulgar and vnlearned sort: and caused al his ordinances to be void and of no effect. To the contrary, whereof Romanus the successor of Stephanus did establish and allow againe all his acts and ordinances, and made those which Stephanus had enacted to be frustrate and of no force.

Stephanus
the sixt.

Nauclerus.

Whom also in this cause Pope Theo-

dore

*More histo-
ria. & Nuss-
clerus.*

*More histo-
riar. Robert
Barnes. Chro-
Sigsb.
Christopher*

Sergius. 3.

*In the 3. de-
gre of the
secod quar-
ter Sup.
Chron.*

dore the second did follow, establishing
those which Formosus had ordeined to
beare charge. The same also did (though
not without greate stirre and commotion)
Iohn the tenth who did succede him,
and did not onely dissanull all the Actes
and statutes of Stephanus, but farther
caused them in a common and vulgar
Councell to be burnt. After whom do
presently followe, Benedic the 4. and af-
ter Benedic Leo the 5. After the which
Leo followed Pope Christopher, whom
we may of right, place in the second de-
gree of this third quarter, so much as
he did imprison those, which had receiued
any preferment of the foresaide Benedic
the 4. & obtained the seate perforce: so as
pope Leo through sorrowe died. But this
greate ingratefulnesse of y^e foresaid Chri-
stopher was worthily repaide: for Ser-
gius the 3. notorious whozebunter (as
was signified before) did apprehend him
there also, & first kept him in a Cloister,
afterwarde in a common gaole, where
pitifully he ended his miserable dayes.
And this is the same Sergius, who
once againe commaunded the foresaide
body of Pope Formosus to be digged out

of his digged out of his graue, and moste
 inhumanly to be beheaded, & his other
 three fingers to be cutte off, and so did
 throve the body into the Riner of Ty-
 ber: yet notwithstanding was it (in the
 time of Anastasius the third) fished out a-
 gaine: and beeing in S. Peters Church,
 honestly buried, was by the Images &
 wooden Idols (through a speciall mi-
 racle nodded vnto, and bid welcome: if
 histories doe not lie. But that is a small
 fault: Once we wil make this good man
 Sergius quarter master in this third de-
 gree, considering that of so worthie a fel-
 lowe, all other Popes, and the whole
 Clergie are growne like maggots of a
 rotten Cheese.

So: the fourth in this quarter we may
 chose Pope Boniface the 7. who hauing
 achieved the seate by vnlawful meanes,
 began to perceiue that hee was not wel
 thought of, nor assured at Rome. And
 therefore, he got him packing to Constan-
 tinople: but forgot not priuily to steale
 and take with him, all the costly iew-
 els & treasures of the Churches. Wher-
 of (within eight monethes after he was
 abandoned) he had made a great Masse of

pope For-
 mosus be-
 headed.

Boniface
 the 7.

This histo-
 ry is re-
 hearded by
 Nauclerius,
 Rob Barnes,
 & Corn. A. b
 bds.

Pope Iohn
his eyes put
out.

Boniface
the viii. his
death.

Benedict
the 8. vpon
a blacke
horse

*Fasci-tem-
por and o-
ther Histo-
riographers*

money, wherewith al he wrought so wol-
lie, and blinded the eyes of all the Ro-
mans in such sort, as they perceiuing no
more his wickednesse and naughtie dea-
lings, did receiue him againe, and per-
mitted themselues with the shine and
brightnesse of the Golde to be blinded:
so as he founde meanes to apprehend as
prisoner Pope Iohn the 15. who was
placed in his roome, and hauing put out
both his eyes, did famish him (in prison)
to death, and so got the gouernment vnto
him againe: Howbeit he enioyed not long,
for being shortly after overtaken with a sud-
dain death was by the common people tray-
led alongst the streetes being thrust through
with speares and bodkins, and at last buried
like vnto a lay and common man.

Heare may now followe Benedict the
eight, who may set out this quarter with
his armes: of whom the Histories doe a-
gree in one, that after his death he appe-
red to a Bishop in a fearefull shape, sit-
ting vpon a blacke horse: and when the
Bishop had demaunded of him: Art not
thou Pope Benedict, who is departed this
worlde? Hee answered: I am verely the
subell and miserable Benedict. But how then

standeth

stande
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God i
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Iohn
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Dine
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standeth the case with you, good holy father
 (quoth the Bishop:) Whereunto he answered:
 I am most pittisfully tormented and
 martyred: notwithstanding the mercie of
 God is not quite shutte from mee, if so be I
 may bee holpen with Prayers, Masses and Al-
 mesdeedes: and therefore shalte thou goe to
 Iohn my successour, and tell him that in such
 a coffer or chest, hee shall finde a great summe
 of Mollie, which hee must distribute to the
 poore: for what focuer was giuen for mee
 before, will not helpe, because it was stollen
 and euill gotten goods. Whereupon the
 Bishoppe, hauing done his message, did
 forsake his Bishoprike, and placed him-
 selfe in a Colyster. But whether this
 be true, or whether it be a lye, or that the
 Diuell or some fiend appeared in like-
 nesse of the Pope, I refer it to the Doc-
 tors of Louen to iudge. Once, so, so,
 much as all Historiographers doe wit-
 nesse alike, it is manifest, that hee, as
 well as his predecessors and successors,
 did gather the most parte of theyr sub-
 stance with roving and stealing, and
 heaped the same by vngodly meanes:
 wherefore it is reason, that he be also al-
 lowed a rōme in the third quarter.

Clement
the 4.

Nauch, cario.

renten peny

The first place in this quarter we may bequeath to Clement the 4. who coulde finde out most notable meanes to fetch in money and goods. For being crowned Pope, hee sente for Charles the French kings brother and made him chief counsellour and generall ouer the Citie of Rome: & further caused him to be crowned by his Cardinals king of Hierusalem and Sicil: yet vpon condition, that hee shoulde by vowe, plight himselfe to pay yearly to the Church of Rome, forty thousand crownes of golde, & should not at any time accept y^e dominion of Rome at the handes of the Almaines, although it were proffered vnto him. And after that in the yere 267. when Conradinus the right and natural king of Sicil, being fled out of the fielde, and from the discomfiture which hee had receiued of Charles, was deliuered into his hands, the Pope wrought so much by his practises, that he was at Naples together with Frederick Duke of the East Countrie, and others more, against all right and reason, most lamentably beheaded. Beside this hee was y^e cause of the r. peny, leuied thorough out all Germanie, and banished Iohn Ten-

tonicus

onius because hee had bent himselfe against it. In summe, seeing hee coulde finde such meanes to catch Coyne, it is mete that he helpe to furnish this third parte with his armes and valiant actes.

Further in the seventh degree of this quarter, may we place Eugenius the 4. of whome all Popes and Cardinales, Bishoppes and Prelates and the whole spiritualtie, are as of a fruitfull stocke sprung forth: notwithstanding, that hee was at first driven out of Rome by the Citizens, as one who set all thinges in debate, and was with stones and darts driven through Tyber, and so hurled out of the towne. And after that, was lawfully and often summoned by the Councell of Basill, too appeare, being complayned on for a mutiner and a stirrer of sedition, for a bloudthirstie and wicked man, and for a persecutor of the spiritualtie. And when he would not appeare, for feare least it might haue happened to him, as it did not long before in the councell of Constance, vnto John the 23. he was at last lawfully & iustly deposed and banished. Yet this notwithstanding at last, by force of armes, with the

Eugenius
the fourth.

Search the
councell of
Basill.

ayde of the Dolphin of France, (who afterwards was called Lodowick, the eleventh) hee recovered his Seate againe, after that he had disturbed the Councell of Basill and had rayled a greate tumulte and schisme, the which continued more then xiiii. or xv. yéeres after.

Julius the 2

Lastly, for the Locke of this quarter, can not be founde any more fit then Julius the seconde, of whome is written, That he threwe Saint Peters key into the river of Tiber protesting that (thencefoorth) he would vse and helpe himselfe with Sainct Pauls sworde, And in very deepe he passed his whole time of Popedom with warres, and effusion of bloud: for albeit that he was merveilously addicted to drunkennesse and to other fleshly filthinesse, and especially to the Sodomitical incontinencie, like as appeared by two noble Children which the Queene of France had sent to Rome by the Cardinall of Nantes, which did further this god holy father in his beastly appetites: yet besides this he had no greater pleasure in the worlde, then in warres. For proove whereof, it is to bee reade in all Chronicles, that he (within the space of seven

seuen yeres) had brought about two hundred thousand persons to their end. And therefore it is good right and reason, that he with his armes shut vp this quarter.

We might ouer & about haue brought in this quarter, many other Popes and holy fathers of the Clergie, who maintained the contrary part against the Emperours, with great commotions, wars, and bloodshed. Like as haue bene Gregorie the seuenth, Victor the third, Urban the third, and Paschall the seconde, against Henry the fourth: Gelasius the second, and Calixtus the seconde, against Henrie the fift: Adrian the fourth, and Alexander the thirde, against Fredericke Barbarossa, which was also troden vpon with fete by Alexander Honorius the third, Gregorie the ninth, & Innocent the fourth against Philippe the brother of Frederike, and against Frederike the second the first Frederikes sonne, & against Conrade the sonne of Fredericke the second: And Clemens the fourth against Conradine king of Naples, and sonne of Conrade. Insomuch as they handled the matter so roughly that after William Duke of Holland, the Dominion of Rome was for the space of xvii. yeres without

Without an Emperour, untill that Rodolphus of Hasburgh was elected for Emperour: who for that cause would not come there, taking example (as he said) by the Fore. whereof Alope maketh mention in his fables: who being sent for by the diseased Lyon, to visit him in his sicknesse, like as other beastes had done, made answer, That the foote-steppes did fraye him, which were all bent towards him, but there were none which returned againe.

We might then (say I) rehearse all such worthy champions and holy fathers, and inserte them in this quarter, which haue so wilfully breathed against Emperours and Gods annointed But so much as our intēt is not to repeat euery Popes historie, but only to manifest the noble progenie of the holy and reuerend Clergie: And that eche may very well know, that in the register of kined we cannot number further than 22. degrees, to shewe a noble dissent, the rather for we haue briefly touched such Popes and their seats, where any mention hath bin made of them: Wherefore do we referre the reader in this behalf, to the Historiographers,

graphers, and prosecute our last 8. quarters of the Papistical discent, with their skutehions, banners, and quarter masters, in due and decent order.

So then, do these eight last quarters depend vpon Coniurers. Picromancers, pdisoners, & other such like, which worke with the deuill and his craft: and weare for there armes Owles, Howletts, Baites, Kites, Crowes, Blacke dogs, & diuels clawes, for their squiers do I know none more meete than the diuell himselfe, whom in their coniuration they inuocate, and call vpon, except they would haue Simon and Elymas the coniurers: In like maner, and for they banders, can they not finde more fitter cities, than Rome, Babylon & Egypt, from whence their gentility hath taken roote: so: somuch as they haue alwaies beene replinshed with such diuelishnes: except they will haue hell it self, where their first father & diuel long since hath farried and prepared their places.

Now then, in the first commeth our Syluester the second forth as forēma, who was Pope about y^e yēere 998. This was first a Monk, at Fluera (vnder the domination of Orleans named Gerbertus,) and after

The fourth and last 8. quarters.

Armes of the 4. quarters of the holy Popes

Syluester the 2. the y
coniurer. 2
11
411
ri-
3.

*Platina and
all other
histories.*

after that , beeing remoued to Ciuill in
Spaine, to studie and applie his booke, got
a Maister who was skilfull and of great
experience in this arte , and by the aide
of his maisters daughter, with whom he
was very familiar , did steale one of his
especiall and chiefeest bookes in that art,
and got him packing therewithal, with-
out saying farewell. And to the ende he
should not be trapt in his theuerie, hee
did bequeath the Diuel his soule, with a
solemne othe : alwaies prouided, that he
might returne into France, and be prosper-
ous in his attempts. After that, he be-
came a Scholemaster, and further mai-
ster to Othonis the third , and to Robert
Hugon Capets sonne, and to Lotharius, by
whose ayde he was made Archbishop of
Rhones : howbeit , Benedict the seuenth,
deposed him as an Heretike and Conin-
ter. Yet after that, by the helpe of Otho-
nis the third , whom hee had taught his
art, he became Bishop of Rauenna, and at
last, to be short, Pope of Rome : & made
with his maister the deuill a compact,
that he should liue so long , till hee sayde
Masle at Hierusalem, supposing that the
same would neuer haue happened. But
the

the maister deceiued the scholler: For in the citie of Rome was a Chappel, which was called Hierusalem, in the Church of the holy Crosse, and saying Masse there, he waxed sicke, and perceiued the diuels coming for him to their feast. And here, upon the Historiographers declare, that he became penitent, and confessed openly his offences, commanding that his dead carcase should be throlone vpon a carre, and the oxen permitted to drawe it, whether they would: so the oxen draw the carre befoze Saint Iohns Church at Lateran, where he lies buried: and it is saide that he wrought many myzacles there. Yea, this is to be seene befoze the same church pictured very brauely in a table. And therefore this holy Syluester shal occupie the first place in this last quarter, forsomuch as of him are proceeded all other hellish fathers. which with their plaguie spiritualty haue possessed and replenished the worlde.

After this may follow Iohn the 19. who likewise had friendly and familiar conference with Robin goodfellow, like as had bene taught him in the schole of the foresayd Syluester, and with the ayde of his

Iohn the 19. This is written by Benno the Cardinall and Blondus the Historiographers.

of his maister the deuill, got the Popes
triple crowne on his head, about the
yeere 1005. but possessed it but 5. mo-
neths. and after, went to catch Holes,
proceeding forwards to be w his maisters
Maygame in Purgatory, or thereabout.
Yet in that short time, he did great good.
For he confirmed All soules day, which
then was newly inuented and first regis-
tered in Clunio Abbie by Odilius. I sup-
pose he knew before, y he should shortly
after goe visit the soules in purgatory,
helpe them there to celebrate their feast.

Robert. Ba-
rns, & Supple
Chron.

Benedict
the 9

The third place we cannot by right
attribute to any sooner, then to Benedict
the ninthe, who before being called
Theophilactus, had liued at studie toge-
ther with one Laurentius, Archpriest in
the schole of the foresaid Gisbertus (who
after was called Syluester the second) and
was faithfully instructed in his worthe
science, whereby he atchiued the Pope-
ly Seate, and farre surpassed his Uncle
Benedict the 8. (who had raigned not long
before him) in all subtiltie and craftie
dealings, like as histories make men-
tion: He reigned in the dayes of Conrad
the second, and Henry the third. And after
being

being departed this life, appeared to an Hermit, in the likenesse of an horrible & unnaturall beast, hauing head and tayle like an Asse, and the rest of his bodie like a Beare. And being known of the Heremite, and demanded what the same signified, made answer, that he ought not to maruell thereat, considering that by Gods iust iudgement, he was perpetually cōdemned to the same, as one who after a beastly manner had liued without faith, & beliefe, without reason and lawe in this worlde. Like as by al credible histories is vnformally declared: and therefore was in his life time complained vpon for many shamefull actes which he had committed. And in the thirteenth yeare of his Popedom was banished Syluester the third being chosen in his roome, who also was deposed within nine and thirty dayes after, as an vnmeeete & vnlearned man. And the foresaide Benedi put in againe, who with in a while after was put forth againe and Gregorie the first taken in his stead. Howbeit some Historiographers wil say, that he was not deposed the second time, but did of meere conuolousnesse of ready monie sell his title

This history is rehearsed in Supplement. Chron. Marc. historiæ Fasciculus Temporis and others

Ioh. Marius, Fasciculus Temporis.

Iohan. Marius and Marc. historiarius.

unto

Roberts
Barnes &
Nauclerus.

Gratianus.

Supplem.
Chron. Ro-
bertus Bar-
nos.

Damasus
the 2.

unto the said Gregory. In fine, this is the effect, That there were the same time three Popes at Rome: namely, Benedict, Syluester and Gregory, who did all at once draw for the longest cut, and drew so long, til the fourth named Gratian did arise, who had likewise gone to schole with Syluester the second, and played his part so neatly, that he bought all their three partes, and became Pope himself. Now be it, that he, like a Simoniack, that is, one which was crept in with coine, was first by the Spirituality of Rome, and after by the Emperour Henrie in a generall Council depose, and one promoted too his place, called Sindegerus, who (after that) would be called Clemens the second. But he likewise made the matter short: for nine monthes after hept Damasus, the second in place, hauing poisoned the other: and sealed the Romish Seate himselfe without a ladder, that is, without election of the commonaltie, or helpe of the Clergie. Wherefore we may allowe him the fourth degree of this last quarter: considering that in those dayes the most part of Popes and other Prelats were addicted to sorcerie and poisoning.

with

with other deuillish deuises: whereof histories doe sufficiently witnesse, & make mention at large.

The first place (by al reason) doeth belong to Gregory the seauenth, which before was named Hildebrand, who (as histories declare) did temper his Triacle so wel, that as good as fire or fire Dopes were by the Italian Dramme brought to their baine, so the ende he might finde a ready beaten and troden pathe to their place: yea hee was also a scholer of the fornamed Siluester, forsomuch as Syluester (as hath beene shewed) did instruct Laurence the Archp:est, and Theophilautus (who after was called Benedict the ninth,) and Laurence did teache this Hildebrand, who therby attained to the holy Seat. And notwithstanding that first in a counsell holden at Wormes, he was for a Conuener and craftie villanie, who by policie had obtained the Popedom, and also after that, in a counsel holden in the citie of Brixe by many nobles and Bishops, and lastly in a counsell at Mentz, as a Simoniacke, or a marchant of Benefices, and a seditious mutiner, deposed from his seate: being accused & lawfully charged,

charged, that he slyly, and with bribery
crept into the same, and had brought al
Christendome into a commotion, solwen
disorde on all sides, did maintaine and
receiue vnder his tuition, all Periururs,
Spurtherers, Church spoiles, Villains,
Theeues, and such as by fire consumed
true mens substances: like as after ward
himselfe (lying on his death bed) did con-
fesse. Yet, all this notwithstanding, he
wrought so much with helpe of his ma-
ster whom he serued, that he againe (like
to a cat) did clamber on his feet, and did
worke all the spite and hurt which hee
could devise against the Emperour Henry
the fourth, suborning certaine parsons,
some with treason some with popson, &
some with other treacherie and subtil
deuises to procure his ende. And the bet-
ter to atchiue his intent, did commonly
beare in his bosome a booke of Pectonia-
cie. Pea his Secretary Iohn the Bishop
of Portua, did testifie in a publike sermone
that he had committed such factes, wher-
by he deserued to be burnt quicke: for so
much as he had throwne the holy Sacra-
ment into the fire, in his conuincion to the
ende he might haue knowledge from the
diuell,

This decla-
reth the
Cardinall
Benno who
liued in
those
dayes.

duell, of his good fortune and succession
 against the Emperour Henrie. And this is
 the holy man which did forbid Priestes, and *Marin, Soms*
 therest of the Clergie, to marrie wiues: yea,
 that none should bee receiued in any office
 pertaining to the Church, except first he were
 sworn to liue chaste and vndefiled, that is,
 without a married wife. He also did forbid al
 Christen people, on the Saturdayes, and all *Cap qua r*
 Monkes for euer to eate flesh. Likewise, he did *dies Sabb de*
 seperate. Azo the Gouvernour of Esten from *consecr. diff 5*
 his wife the Duches of Matildo, vnder pre- *Ca Carnium*
 sence that they were a kinne within the fourth *de consora*
 degree: but in very deede, it was because hee *diff 5.*
 would haue the woman at his pleasure: like *Platina,*
 as all histories do witnesse, that she had great *Nauch. Abb*
 familiaritie, friendly conference, and conti- *Vrs.*
 nual conuersation with him.

What say you then, was not this fel-
 lowe holy inough, to occupie the fifth
 place in this noble quarter?

Go to then, after him may folloewe in
 this quarter Iohn 12. (who raigned in the Iohn the
 yere 1276.) for that he did giue such cre- ²¹
 dit to his knowledge of Geometrie, and
 to the Geometriā of starre Prophetes,
 that hee spared not to saie. What by
 the same hee was assured to liue a long
 time.

time. But he deceived none more than himselfe. For he continued but eight monethes in his Popedom, being suddenly slaine in the citie of Viterben, by the falling of a chamber which he had caused there to be built: so as it is manifest, that this was one of the Devils pranks, who had assured him so finely of a long life.

Alexander
the 6.

Nowe for to furnish the seventh part of this last quarter, we can finde none more fit then Alexander the first, who before was named Roderike Borgia; and being Cardinall sought by all meanes possible, to waite Pope: finding in the end no waie more commodious to attaine the same, than by framing himselfe to the studie and exercise of Necromancie or blacke science: which art he most diligently did apply, and thereby examined the devils, whether they would willingly and without grudging, preferre him to the Popes crowne. Whereunto they presently consented, with condition, that he should be sworne to be ruled and amenable in al matters unto them: which unto with right good will hee also did condescend: desiring onely, that when

this

this compact should be confirmed, the di-
uill should not appeare in any fearefull
likenesse, to demaunde the accomplish-
ment of his othe, but should he we him
selfe in the habit and semblance of a Pro-
tonotarie. The deuill (who could not
hane wished a better vizard) was sone
intreated to shew him that pleasure.
So it fortuned on a time, that the Cardi-
nall did walke in the ancient citie of
Rome, to the mount called Mome Caval-
lo, and dyed we himselfe aside in a summer
parler, or place of pleasure, where by-
ding alone, his lord the Protonotarie came
also treading in, in the similitude of a
comely middleaged man, seemely appa-
relled with the habitt of a priest. And ha-
uing taken the othe of the Cardinal ac-
cording to his wish and prescribing, did
assure him to become Pope: and that a-
greed very frindly vpon the time wherin
Borgia should reigne the Pope, to witte,
1108. In fine Borgia was made Pope, &
gave himselfe througly to all manner of
pleasure and desire of his flesh. Hee lay
with his owne daughter named Lucretia,
which neuertheles was used in like case
the same time by his sone her own bro-

ther, called Valentin Borgia : insomuch as
of his daughter hee did not onely make
his bryde, but also his daughter in lawe,
like as her Epitaph (ertat on her graue)
doth expressely declare. He caused like with
the good man Hieronymus Sauonarola to be
burnt at Florence because hee did boldly
preache against his wicked life and doc-
trine. Besides this, he did couenant and
agree with the Marranes, which is, with
the renoked Christians. Yet further, af-
ter hee had committed many murders,
as well with his owne handes, as al-
through the mean of his aforesaid sonne
Valentine. who had raysed a commotion
through all Italie, and had brought Iac-
bus Caietanus, the Cardinall Vrsin, and
the Abbate Allurane. with many other
more, to their ende. He would at last at
a banquet (which very liberally hee had
prepared) haue poysoned a Cardinall:
So it chaunced, that through mistaking
the one bottell for the other, hee which
filled the drinke, did serue the poyson to
the Pope himselfe: insomuch as he ther-
with did sigeell, and became exceeding
sicke. The while now, that good coun-
sell with him was deare and farre too

seeke,

like, hee sent one of his most trustie ser-
uantes called Modena; into a study toy-
ning next to a chamber where hee laye
in bedde, to fetch a preatie golden booke
of Necromancie, which hee had alwaies
most carefully kept amongst his costly
and chiefeſt iewels. And as the aforesaid
ſervant was entering into the studie, he
ſawe the aſozenamed Protonotarie ſit-
ting in the Popely habit, who did ſo wel
reſemble his maiſter in all reſpectes, as
if it had bene himſelfe. Whereat being
greatly frightened, and in a manner halfe
dead through feare, did retyre backe, un-
till the maiſter the Pope had reuined
him againe: and then aduenturing the
ſecond time to enter the studie, was aſ-
ked of the Demill, what hee had there
to doe: who answered that the Pope
had ſent him for a booke. Then roared
the Demill with a terrible noyſe, and
cryed out: I am Pope my ſelfe: where-
with hee vaniſhed awaye. After the
which time, the Pope began to haſten
toward his ende. Yet a litle before his
death, did his maſter appeare once more
in likenes of a Poſte or Burſenaut, and
having had long conference and a longer

discourse with him, did teache him his Arithmeticke, or his table of numbring, effectually giuen him to vnderstand, that eleuen and eight did signifie eleuen yeres and eight dayes, and not nineteene yeres, so as the Pope had reckoned without his host. And then with a filthy sincke hee departed from my lord the Pope, who immediatly after followed, and with his faithfull maisters departed this worlde into the Popes heauen. Nowe, seeing his Requiem is a singing, we will affoord him this seuenth place in the last quarter.

Paul the 3.

The last and best, which may not only conclude the fourth quarter, but also shutte and seale vp the whole register of kindreds with his noble armes & Popes actes, is Paule the third, whose high renowned and noble seates do shewe themselves partly in all the foure quarters: for he is at first, a kinne to the fathers of the first quarter, insomuch as he was, all his life time, a notable Epicure: openly scoffing at Christ the sonne of God, and esteeming the worde of God for a vaine fable. Like as they do sufficiently know, which in his time haue frequented and borne

hine at Rome.

After that, he is a kinne likewise to those of the second eight quarters, for so much as hee was not simply a whore-monger, but besides the women which he defiled being the Popes Legat, was by his kinsman Nicholas Quierceo, taken with the manner, whereas hee being a bedde with his owne Cousine Germane Laura Frenesia wife to the sayd Nicholas, was for the sayde cause, by him thrust with a dagger into his body, whereof he bore the scarre to his graue. Yea he did lye with his owne daughter Constantia: and to the ende he might the more safely do the same, did poyson her husband named Boza Sforza. He had also a sonne called Peter Aloysius, who knewe very well howe to follow his fathers footsteps. For besides innumerable shameles and most detestable crimes, which would be too tedious to repeate, he did perforce ravish the Bishoppe of Fanes, and misused him, with helpe of his seruantes, to the satisfying of his most horrible sodomiticall lechery, wherof the good Bishoppe (through sorrowe & anguish of heart) dyed: which notwithstanding, the good sonne

Laura Frenesia.

Constantia

Peter Aloysius.

Julia Fernelia

some got of the holy father for a reward
 of his good deede an Earledome of fortie
 thousand Duccates a yeere. But what
 maruell is it, that he forboze and main-
 tained his sonne in such a dishonest and
 detestable life, seeing himselfe through
 the whoredome of his sister *Julia Fernelia*,
 which she had committed with Pope A-
 lexander the first, was called to be one of
 the colledg and fellowship of Cardinals.
 For as much as shee did threaten to for-
 sake the Pope, vnesse he would bestow
 on her brother a Cardinals Hat. After
 this he doth claime kinred of the thirde
 quarters: considering he kept open shop
 or market of all maner of benefices, and
 merchandize. For being by Pope Cle-
 ment (who lay at Rome as Prisoner in
 the palace called *Castro de Sancto Angelo*)
 sent of an Embassage to the Emperour
 Charles, would not take it vpon him, but
 that the Pope must first prefer his yong
 Nephew to the bishoprike of Parma, who
 was but a childe of x. yeeres olde: & after
 wards being Pope, did giue all or most
 part of his treasure, pertaining vnto the
 Churches, vnto his friends & kinsfolke,
 as wel women as men: yea sold from the
 Duke

Duke of Ferrara two towneſ called Modena and Rhegium. He alienated alſo Parma and Plafancia, and gaue them to his friends. He was not abaſhed to raiſe all manner of ſtrange impoſtes & taxes, and to demand of his ſubiectes 3000. ducats a yeare, and beſides that ſometimes the tenthes, ſometimes the one halfe of their fruites, to gna to the common people to the very bones, & gather mony frō all quarters & corners. And further touching bloudthiſtines & murther, therein he was a Doctor, long before he got the Cardinals hat on his hed: ſo: in the daies of pope Innocēt he was thꝛowne into Bo- cardo ſo: two murthers by him committed, & ſo: poyſoning his owne mother and Nephew: inſomuch as he hath alſo deſerued a place in this 4. and laſt quarter: conſidering he was ſo ſkilfull in tempering an Italian figg, that he did not ſpare his owne natural mother. Yea, after y he did bring his owne ſiſter to her baine, who otherwiſe was none of y holieſt. Beſides this, he was a neceſſary & toward companion in Necromancie & diueliſh artes: as appeared by his indenoꝝ and diligence in preferring (ſo much as in him lay) all thoſe

Murthers
committed
by Pope
Iulie.

those of the same science, to wit, Cecius, Marcellus, Gauricius the Paytingal, and other moze his appoyued friendes and fellow students. To conclude, he is the very same, with whom wee neede to fill by this beaderowle, and to bring these rrrr. noble degrees vnto one notable Stocke or graft, from which all our holy Clergie, all our triple crowned Popes, all bloudy Cardinals, all mytred Bishops, all lazine Abbates, fat Curates, hooded Monkes, idle Changins, Masse priestes, shauen Clarkes, festing Runnes: In fine, all the shauen sorte are proceeded and sprung vp, and further, haue filled the Earth, as with a heape of Grasshoppers.

The iiii. Chapter.

Declaring that the lewd & wicked life of priests cannot be a let to the administration of the Sacrament. And herein is treated the bribery and chopping of benefices used in the holy Church of Rome.

SEEING then, that our Cleargie is descended of so high, holy, renowned, noble, and right honourable Stocke, of all sides that they can shewe and declare all the armes and banners of their predecess

so exactly and perfectly: wherefore
 then should they not (as of right to them
 appertayneth) possesse their fathers réts
 and reuenues, and inioy all the priu-
 ledges which of olde are bequeathed and
 given vnto them: and which (many hun-
 dred yeares agoe) they haue alwaies vs-
 ed: Good reason then, that they should
 after the auncient accustomed manner
 of their olde mother the holy Romish A-
 postolicall and Catholike Church, inuo-
 cate and call for helpe of their olde fa-
 thers, whensoever any heauines or trou-
 ble doth seme any way to come vpon
 them. And especially in this, that our P.
 Genian doth heere diligently treat vpon,
 to wit that the wicked and lewde life of
 Priestes cannot staine or disgrace the
 commendable and worthie order of their
 communion to the Priest. And it is indeed
 true, for else the matter would content
 but illfaouredly your louing mother the
 holy Church: for to the ende I neede not
 rehearse every seuerall parte, wee haue
 heard aboue, that the decrees doo menti-
 on: If any Pope or other religious per-
 son, doo with Simonie, that is to saye,
 with gifts or bytherie, with affection or
 friendship

Looke be-
 fore the 5.
 Chap. of
 the first
 part,

friendship, or with any other under
 meane obtaine a benefice, living, or other
 spirituall stipend, the same shall not on-
 ly be banished and accursed, but beside
 whatsoeuer he doth, or ordeine, shall be
 accounted without force, boide, and of
 none effect. And all Priests and those of
 the Clergie placed and appointed by him
 shall likewise bee banished and excom-
 municated with him. Now helpe good
 Lady of Walsingham: for it is possible to
 finde one amongst ten thousande, which
 can get his benefice otherwise, then by
 such pretie practises & cunning sleightes
 I referre that to the worshipfull Abbot
 of S. Bauen at Gaunt, and to the Secrete-
 ry Argenterus, and to Morillion the Can-
 dinall of Granducile, his brokers, which
 were wont to be called the A.B.C. of
 benefices) because he had so many bene-
 fices, as there are letters in the crist
 crosse rowe) I referre it (I saye) to their
 consciences, if perhaps there is any con-
 science at all left in them. They know
 how indulgences & adueusons of bene-
 fices were wont to be delt withal. They
 knowe also what subtile practises that
 the good Cardinall Granducille hath
 brought

Vigilius. A
Argenterus. B
Morillion. C

brought vs in the lowe Countreyes,
to skinne the beste fat from our pots,
with the skimming of indulgences, and
there the sheepe where others sheare the
Dogges. I referre me also to the Nota-
ryes, Bul writers, Registers, & secre-
taries of the Romish Court: they know
what notable gaine they yearly put vp
by their boxes for all the Pardons, dis-
pensations, expectatiues, Priviledges,
Bulles, new prouisoies, vocatoyes, com-
mendations, absolutions, dispensations,
for to compasse thre, foure, or ten bene-
fices at once, for Prototonariships, pro-
motions of Chaplines, conseruatories,
Renouatoies, Reductions, Exemptiones,
and other such like paultrie more, which
we haue rehearsed befoze.

But I pray you, was there euer any
Pope, which obtained his place other-
wise, then by giftes or bribes, or with o-
pen force and armed hande? That ap-
peareth sufficiently by the horrible
Schismes, contentions, murders and
wars wherewith histories are so through-
ly replenished, that it is wonderful. Men-
tioning at last of 22. manifest schismes,
wherein were sometimes two, sometimes
threes

Peruse

John Mari-
us and o-
ther Histo-
riogra-
phers.

three, yea foure Popes at once, each con-
tending moste busily against the other
to winne the Bell: and not continuing
sometimes three or foure, sometimes ten
or twentie, yea, sometimes thirtie and
fortie yeeres.

pius the 4.

But I omit all the rest, onely calling
to minde the late passed Pope Pius the 4.
Hath not he openly on a time with reu-
monie, an other time by faire promises,
bought the voice of Cardinall Caraffa,
and his adherentes (which allwaies held
the contrary part against the Fernelles
and Mantuanos?) Did not he promise the
saide Cardinall a Pension of many
thousand Ducates a yeare, to receive
them out of the reuenewes of the
Shoyricke of Toledo in Spaine, which he
by meanes of the Duke of Florence
(who was surety for the same) would
cause him to obtaine, and also certain
Fortes and Castles situate in the land
of Naples, which he shoulde deliuer into
the handes of the Duke of Paliano.
And at last when the time of payment
was come, he caused the Cardinall to be
throtled with a Napkin about his neck,
and his brother the duke of Paliano to be
beheaded

be headed, and further payment they might seeke wher they could. But what neede I (by sundry examples) declare, that which a calfe with one eye might lightly perceiue: The Lawier Marcellus Patavin himselfe could well discern this, & by writing testifie with these wordes following: *Quid aliud Romæ, quàm Si-*
moniacorum undique concursus? What is to say: What else is at Rome, but a gathering and flocking from all places of bribing Heretikes and brokers of benefices?

In defensio-
 ne pacis, cap
 24. par. 2.

The same did the Monk Baptista Mantuan lament, writing thus:

*Vernalia nobis
 Tempia Sacerdotes,
 Altaria, Sacra, Coronæ:
 Ignis, Thura, Preces, Cœlum,
 Est Venale, Deusque.*
 Which might be thus englished:

Wares of all sortes
 are here to be sold
 Buy what you will,
 for money downe sold:
 Churches, Priests, Altars,
 offerings, and Crownes:
 We passe for quicke sale,
 all cities and townes:

Sf

Five,

Fare, Frankincense, Diriges,
 and pardons from paine,
 Hell, Heaven, God, the Deuill,
 we giue all for our gaine.

And therewith a good Abbot doth
 finely agree. Who being asked, *Papa,*
quid partis orationis? That is to say:
 What part of speech is this worde, Pope?
 Answered, that it was *Participi-*
us, Quia partē capit à Clore, partem à Se-
culari, partem ab utroque, eum totius.
his doloris significatione, in modis & tem-
poribus.

That is to say:

This worde Pope is a Participle, or of the
 qualitie of those which put forth their hand
 on both sides of the dishe; for he receiues
 the spiritualie, he receiues of the temporall,
 and doth parte stakes on both sides without
 measure or end, to the great anguish and so-
 rowe of all the world.

And for prooofe of this, may be suffici-
 ently perceiued by y^e taxes, or valuing of
 Benefices, wherout the Pope must al-
 waies haue his share. For too let slip
 many of scrappes, which hee so carefully
 doth gather fro^m vnder y^e table of the Be-
 neficed, like a dogge: only the first

fruits

fruites, which þ Bishopps, Abbots, Pre-
lats, & other benefice buiers must allow
the Pope do amount onely in France,
yeers by yeere but to ten times an hun-
dred thousand Crownes. Yea in the time
of Pope Pius the 2. were void in France
above 11. 500 of Archbishoprikes as Bi-
shoprikes, which brought to his cofers,
a hundred & twentie thousand crownes.
After that, he receiued not much lesse of
Abbies which were likewise void in
his time. And further of Priories,
Deanries & Parsonages, hee got in no
lesse than an hundred thousand crownes.
And aboue al these were there about on
hundred thousand Parish churches and
Pastorships, which the one to the other
did each allow to þ Pope 25. Crownes.
Behold, & consider, if this doth not in the
whole amount vnto 28. times an hundred
thousand, & more, xl. thousand crownes.
Reckon then, and ouercast all the other
profites besides the first fruites. And the
ponder what a monstrous summe of mo-
ney, all other Countreies (throughout
all Christendome) doe bring together,
which in a manner are serued to the like
purpose. I omit þ renewels which he re-

This calcu-
lation and
reckoning
is to bee
read in the
booke cal-
led *Defensio
pro libertate
Galie Eccl
acus Rom.
enlam*, made
by the Parli-
ament of
Paris & deli-
uered vnto
king Lodo-
wick the 11
in the 71. 73
74 and 75
article Per-
use allso
here of
*Charles Mell
news* in the
book *de an-
natis* and
search the
tax of Bisho-
pricks and
*Franciscus
Duarenus de
sacri Eccl
ministris ac
beneficiis* in
the end of
the booke.

In the
booke na-
med *Taxa*
& *Cellar*.
Apost. cū no-
sabilibus, in-
xt stylum ho-
diernū Rom,
Curie, in Ru-
bri, de Mari-
monial.

ceineth, and is payde every yere by the
strumpets of Rome, amounting (for each
payde a Ducate) aboue forty thousand
Ducates: besides that which he doeth
likewise get of the Jewes: and further
that which is brought him in the cham-
ber of penance, where the remission of
all sinnes are rated and taxed at a cer-
taine price: like as we haue touched be-
fore, and graunted dispensations, for
marry with their nærest kindred,
which is not allowed to any, but such as
be rich. For thus soundeth the text:

Et nota diligenter, quod huiusmodi gra-
tia, & dispensationes non conceduntur pau-
peribus, quia non sunt, ideo non possunt con-
solar.

That is to say.

And note diligently, that such fauour and
dispensations are not allowed to the poore, for
they are not, & therefore cannot be comforted.

Behold, this is a Text of the Bible,
which speaking of the people of Israel,
vnder the name of Rachel, saith, that she
is mournesfull, and doeth beewaille her
children, and cannot bee comforted because
they are not present. This beeth the holy
Romish Church vnderstand of the poore
fellowes,

fellowes; which haue no Ducates or Crownes of golde, and therefore cannot bee releued in the chamber of penance: where none finde ease, but such as will come off, and deale liberally. But who were able to declare all the sundry merchandizes, fines, trumperyes, and symonie of the most holy Fathers and Popes of Rome? It is euen a very bottomlesse pole, which doth surpasse mans capacite. Insomuch as we neede not maruell, that Pope Iohn the 22. after his decease, did leaue vnto his successours, xxv. millions, or xxv. times thousand thousande crownes in readie money, which after our reckoning, is five hundred tunnes of gold. Besides all that, which he (whilest he was Pope) did wastfully spende and consume with whores and knaues, with sumptuous and daintie fare, with riot & banquetting, and other such like Popish holines, the which vndoubtedly was an infinite masse of money.

Therefore it is, that the Archbishop of Maydenburg, noting this summe, and hauing cast and reckoned, that in the time of Pope Martin the first, were brought into Rome; as good as niene

This writeth Franc. Petra. and Marsil. Pata in defen. Pacis.

In his book called, *Silua locorum commun.*

millions of golde, which is, niene tim
thousand thousand crownes only out of
france, with great admiration vnder
these wordes, *Indicet timoratus, quæ va-*
rago hæc: That is to say, Each one which
feareth God, record and iudge hereby, what
an vnfariable and bottomlesse poole this is?

But what needeth further repetition
heereof? every one doeth knowe well e-
nough, that all thinges with the Popes
of Rome, are set at sale. And this appea-
reth sufficiently by the worthe actes of
the holy Fathers Alexander 6. & Leo the
tenth. For the first did Iohn Picus Prince
of Mirandula write thus:

Vendit Alexander,

Crucis, Altaria, Christum:

Eminerat ipse prius,

Vendere iure porest.

That is to say:

Upstart Pope Alexander,

and out with his male,

And made vp his market:

what set he to sale?

Christe (by Saint Marie)

Altars, and Crosses:

He bought them, to sell them:

Men liue not by losses.

And of the other did the learned Poet
Accius Sannaharius indite as followeth:
Sacra sub extrema

Si forte requiritis hora,
Cur Leo non potuit
Sumere? vediderat.

That is to say:

If this to knowe be your intent,
Why Leo, at his dying day,
Could not receiue the Sacrament:

What other cause did let (I pray?)
But that for greedie gaine of golde,
Out of his hands the same he solde.

But if promotions & benefices were
onely to be solde for money and bribes,
then were our deare moother the Holy
church to be bozne with, and not greatly
to be blamed. But what helpeth it? It
is apparantly perceined, that they are to
be gotten by Ruffianlike liuing, whose
hunting, periurie, and abhominable So-
domiticall filthinesse.

For to the ende I let slip, that Pope
Paulus the 3. after that hee was put by
the third time, did at last obtaine a Car-
dinals Hat, by the importunate instiga-
tion of his sister Iulia Frenesia, Pope Alex-
anders Strumpet, who threatned too
of 4 forsake

forſake him, unleſſe he would admit his brother into the honeſt and worthe ſellowſhip of Cardinals. To the end I alſo let ſlip the ſo:renamed little Cardinal of Monte, who by his filthy Sodomitical demeanour, poſſeſſed the Cardinals hat of Pope Iulius de Monte. Thoſe which haue but a while frequented Rome, can teſtifie, that it is a common order and vſual courſe: yea, it is not of today nor yeſterday, but it is one of the olde traditions or cuſtomes of the holy Romiſh church, which ſhee without ſetting downe in writing, hath receiued from the father to the childe, or from heere to heere, and doeth ſtill follow the ſame. For Pope Benedicte the twelfth, who himſelfe made

This is rehearſed in the life of Petrarch of that which is written of *Yergerio & Squaresi afico* which with in a litle did liue vpon reeſyde time.

a decree, forbidding, That to the vndeſerued or ſuche as were vnworthie, ſhoulde not any benefice bee giuen, did notwithstanding in the yeare 1336, offer the learned man Frauncis Petrarcha, a Cardinall of Vatte, vppon condition, that he ſhoulde deliuer him his ſiſter for a Concubine. Whereunto Petrarcha answered, That hee had no neede of ſo foule or filthy a Hane. Yet his brother Gerarde Petrarche conſented thereto, and deliuered his

his sister to the holy father so; a Cardinall hath. But when the Pope had satisfied his desire with her, and did not paye the hat, the good man did despaire, and got himselfe away into a Catholike cloister or religious house.

Such merchandize is a daily thurst to the Romish Pilates and holy fathers, And therefore might Peters barke suffer shipwreck, if upon their holines and honestie you would build the woorthie state of Relatshippe and spirituall callings, and the Masse with the seven sacraments. For admit they had obteyned all their livinges, benefices, and shauens crownes, by their worthinesse and holynesse, yet might we not heare their Masses, so long as they haunt and vse the companie of theyr pretie Minions, by vertue of the council of Mantua, wherein is expressely forbidden, That wee shall not heare the Masse of any Priest, whome wee knowe too exercise the companie of any women.

And now I referre the matter to the consciences of Priests, Monkes, and Canons, whether the holiest amongst them all, do alwaies refraine and keepe them

themselves from the haunt of harlottes. For so much as it is knowne and manifest, that the common sorte are not content with one proper bedfellowe, as we may sufficiently perceiue by the Popes and other prelates their bastardes, with which they haue replenished the world, and haue distributed their lands and liuings amongst them. And therefore must we alwaies be mindful of this rule: that whosoever we heare ought of priestes or Monkes, which soundeth not well, yet the same cannot be preiudiciall or hurtful to their state or calling, or hinder the vertue of holy Masse: yea it is sanctified and made holy throught the worthinesse of the person himselfe, howe wicked and sinful soeuer the fact can be. For this hath our mother the holy Church after this sort concluded: That in case the Pope should for ready money sell all the spirituall goods, all benefices and prebendes, and all the trumperie, one with the other, yet may not that bee reckoned for Simonie, so long as the holinesse of his person can washe and cleanse away all stayned spots and filchinesse. For of a sinne can hee make a good and godly woork, as is shewed before. And the Pope

*Pelnius in ca
ex parte 1.
De officio de-
cecati. & Ia-
cobatum in
tract. de Con-
siliis. Tit. 4.
Chap. 4.*

Pope with the holy Church of Rome
 can no further be tainted with this crime
 of Simonie, or byberie, than that the
 Court of Rome may be called Monarchia
 Simoniz, that is too say, A Monarche or
 Dutchesse of Spiriuall theuerie. And there-
 fore Byberie or Simonie can not bee
 found at Rome.

This is re-
 peated by
*Reslan, Castal-
 dus, in tramas
 de Imperas.*

And as concerning the other facts, the
 Pope can wholly dispense with them: in-
 somuch as the holy church is out of dan-
 ger, yea although shee were as full of
 villaines and reprobates, as an egge is
 full of meate.

The v. Chapter :

*Which treateth of the ignorance of Hug-
 note preachers, and the greate and sin-
 gular learning, capacitie, weightie and
 deepe grounded questions of the Catho-
 like Doctours.*

NOW let vs proceede with our Hu-
 guenote Ministers and Preachers,
 and paint them forth in their colours.

So to then, M. Gentian saith: They are
 unlearned, and of a wicked life. Tou-
 ching the first point, their ignorance is
 easilie

easilie perceined by this, in that they
 will not say and sing their Pater Noster,
 benedictions, or thanksgiving, psalmes,
 and other prayers in Latine, but al-
 waies use their owne mother tongue.
 Truly if they had their Latine tongue
 so prompt and readie, as the Priestes
 haue it in their Masses & Diriges, they
 would not be so charie and daintie of it.
 In deede, it is very true, that some of
 them haue not onely the Latine tongue,
 but also the Greeke and Hebrewe more
 perfect and reddie, than the Priestes and
 Monks haue they: kirieleysen & Per om-
 nia. But in primis, it is Heretical latin,
 & of this new sort, which is vnknowne,
 (much lesse vsed) amongst the Doctors
 of Louen, Colen, and Paris, and such as the
 holy Romish Church cannot skil of. On
 the other part, there are some amongst
 them, which know no more Latine then
 our Monks and Parish priests: yea they
 will not boast or crake to knowe any
 thing saue onely Iesus Christ, and the
 same crucified: and perswade theselues,
 that that alone, (at least) is worth as
 much, as al the Doctors copes, Aristodes
 breeches and lyzippes, which our Magi-

1. Co. 2, 2

fin

in nollin and Supermagistri at Louen haue
 toone with great and paineful industry.
 But when all is faide, are their learned
 for fuch lolly fellows? Are they of the
 felues able to diffolue one of thofe que-
 ftions, which our maifters of Louen with
 great heapes do daily deliner? & breake
 their braines about them, in fuch forte,
 that when they come abroad in the ayre,
 their heades are lapt and tozapt about
 with cloutes & ragges, as though they
 were in danger to breake and fall affun-
 der: Ployes fir no he had neede to bee a
 wylie Woodrocke, which fhould be able
 to diffolue fuch indiffoluble queftions.

For behold, thefe are they, wherby they
 permit their ftudents to proceed Bache-
 lers, Maifters of arte, & Doctors: name-
 ly, to knowe, Whether God bee able to
 finne? If hee were able to hate his fonne? If it
 were in his power to commaunde any thing,
 that is euill? If hee might haue created the
 world in better condition then he hath done?
 If hee could haue created a father without a
 childe? Or a childe without a father? Or a
 hill without a vally? If hee were able of a
 whore to make a virgine againe? Also, whe-
 ther the fonne of God could haue taken a

Questions
 of Catho-
 like doctors

womans

womans shape vpon him? Yea, if he could
turne himselfe into the likenes of a Deuile Or
take vpon him the nature of an Asse? Whe-
ther he could not haue beene a peeble stone
A pompin? or Colewort? And if hee had be-
come a Pompin, how then would hee haue
preached? Also, whether our Lady was borne
pure and without sinne? Further, how many
companies of Angels there be? Who sits on
the highest end, and who on the lowest: who
goeth before, and who followeth after? More-
ouer, what is done in hell? With what sorte of
roings and bellows the fire is kindled? How
hotte Purgatory is? Wherewithall it was se-
parated from hell? How long the soules must
 fry in it, before they bee ynough? Besides then
which wee haue rehearsed, concerning
Mice which were crept into the Sacrament
box, what they finde there to gnowe vpon
considering it is changed from bread? How
long the man in the Moone will tarie there &
when he taketh his flight? Whether the bolt
be poysoned when there is any poyson mixt
with the bread? And whether flies dare pre-
sume to beshure it? With other more
weightie questions without measure of
end, wherein the Heretikes are nothing
sene, nor can tell no more of, than of the

wind which last blew of my hat: & therefore it must of necessitie folow, that they are most ignorant and vnlearned. They suppose it is nowe, as it was in 6 dayes of Paul & the other Apostles, when there was no talke of Bachelers nor maisters of art, when as Quotlibets, horned or forked Sillogismies, Quidditates, Idemittates, Realitates, and other such like ratter nesses, were not yet founde out, when Fisher men were preachers, and Taners Apostles. And therefore are they at bussie with their Paul, and their Prophetes, & scoffe at al that our Doctor subtilties Ioannes Scotus, Doctor Angelicus Thomas de Aquino, That our Albertus Magnus, Petrus Lombardus, Occa, & all other such like famous and learned Doctors, haue written in greate bookes and large volumes, and which they haue after depe and special speculation concluded and set forth for chiefe and principall articles of our beliefe.

But we prattle in vaine, they must (at the least) go yet these ten yeares to schools, if they wil be reputed and taken for learned. What tattle I often heare: A wise Doctor of Diuinitie saide too

Erasmus,

Doctor subtilis is to say a profound and deep writtendoe or, & so do they combe lie cal Iob

Scotus Doctor Angelicus is an Angelical or Angelikedoe and this is the Sirname which they giue Thomas de Aquino.

Metaphysica
is to say,
those thin-
ges which
surpasse na-
ture as Spi-
rits, Angels
&c. And it
is the na-
me of a
booke, *Metaphysica*
which
Aristot.
hath writ-
ten of su-
pernatural
things.

Erasmus that in nine yeares could not vnderstande, what onely Scotus, in his argument vpon Petrus Lombardus had written. And another saide. That it was impossible to conceiue one sentence or place in Scotus, except he had Aristotles *Metaphisickes* at his fingers endes. What a good yeare mean these Heretikes then, that they are learned, because they haue read the Bible, or S. Paule, or Augustine and Hierome? because they vnderstande Hebrew, the Chaldean, and Greeke tongues? They must to it a little better, & must yet thinke twentie or thirtie yerres agoe beate their braines in their common schooles, and vnderstande Aristotles byrches ouer their eares, or else they shal remaine but vnlearned doltes all their life time, and can neuer proceede Maisters of Arte, or Bachelers. I say not Doctors: Yea, although they had eaten seuen Bibles, & know as much as euer did Paule. Therefore it is maruell, that maister Gentian doeth eat in their teeth, and vpbraideth them with their ignorance: so much as they neuer taste the knowledge and doctrine of our mother the holy Church, nor the wisdom of the deepe grounds

surpassing learned Louanistes.

The vi. Chapter.

Declaring the life & reformation of the
Huguenote preachers, & the Citie of
Geneua: & to the contrary, of the great
vertues & valure of the City of Rome
& of the lone & kindnes of the church
of Rome: And of the taxations or rate
booke of the penance Parloire.

Concerning their lines, M. Gentian
doeth put in bre his arte which hee
learned of the Oratours and maisters of
eloquence & filled speaking: For so much
as he doth first burden his contrary par-
tie with such crimes, as his owne con-
science doeth pricke him for, and findes
himselfe guiltie in: Notwithstanding he
doth handle the matter very circumspect,
for he saith but that hee hearde say,
That in the Citie of Poitiers in France,
was executed a Huguenote Preacher,
who had (all his life time) bene a theefe,
and murderer: and had with his owne
handes murdered as good as a hundred
persons. And if so be that this be true, it
comes strange vnto him, that such
Preachers will accuse and rebuke the

It

Pope

Pope of Rome, for a theefe, rauening
bloodhound, and the Cardinals and Bi-
shops for villaines and reprobates. In
deede it were strange. For it is brutish,
that one wolfe shoulde bite another.
They ought rather to be faithfull friends
together, and say according too the com-
mon prouerb: Te ti, Te mi, Claw me and
I will claw thee: or, keepe my counsell,
and I will keepe thine.

Howbeit, P. Gentian will not say, to
assure much thereof. For hee saith that
he knoweth none such: wherein, as an ho-
nest man he doth acknowledge his fault
in time, leaſt he might be taken for a by-
ther of that company. Therefore although
he saith, that the common byrte goeth,
that there are some Huguenote Pri-
chers, which are little better then those
which doe stande by the high way side,
Fellons, and raueners of Virgines:
yet hee saith letteth slippe his purpose,
doth leane them for such as they are. He
feares perhaps, that he might come to
nigh the holy seate of Rome, and rubbe
the holy fathers too nere the gal. For it
is not onely a common reporte, but the
very truth, which euery one may

Of the city
of Rome.

Let feele, that whensoever such felowes
are wanting, which might fitly serue to
furnish a Gallie, they are not to be found
in any place moze readie, than at Rome.
For according too the glosse which is
written vpon the decrees, Rome was first
founded and built by Routers and fellows, and
doeth yet obserue her auncient customes.
Wherefore it is called in the Latine Roma, as
though one should say: Rodens manus, that
is, gnawing the handes. Like as the saide
glosse doeth testifie in the decrees, with
this following verse:

Roma manus rodit,
Quos rodere non valet, odit.

That is to say:

Rome gnawes the flesh,
from shandes of euery one.
And hates all those,
of whom she can haue none.

Which beeing considered by the
god and worthy King Alphonsus, hee
was wont to say: That the greedie, ra-
uening birdes, (called by the Poetei) Har-
pies, did not nestle or dwell any longer in the
Ilandes, but were remooued too Rome,
and did possesse the Romishe Court. And
too this purpose, in like manner, did

This wry-
teth Iohn
or Sordani
vic himselfe
in his
booke cal-
led Speu-
lism or the
Mirrour In
cap. q. v. s. i. s.
l. 4. 7.

Pope Adrian the 4. lament and complain
upon, to Iohn of Sarisburie, Bishoppe of
Chartres, saying that the Pope of Rome
was rightly named, Senius seruorum, that
is, A slave of slaves, so much as hee was
a servant and slave of the Romanes,
which are the very slaves and servants
of covetousnesse. Like as the glose doeth
also testifie, in this common verse :

Servierant tibi, Roma,
prius Domini Dominorum :
Servorum servi
nunc tibi sunt Domini.

That is to say:

O Rome in time past,
Lords of Lords were thy vassals:
But now at the last,
Slaves of slaves and ranke rascals
Are Lords over thee,
As all people see.

Yea, he sayd further, That the Pope
of Rome was no more a follower of
Peter, but of Romulus: Which Romulus,
in the time when the Citie walled was
a building, did murder his owne natu-
rell brother called Remus: And with-
in a small while after, did perforce ravish
the wives and young virgins of his
neigh-

neighbours the Sabines, vnder pretence of keeping a special day of solemnizatiō. Inasmuch as the citie of Rome is meerly founded, sanctified, and hallowed, with murder ryot, and ramishing of women. And therefore it is no maruell, though such birds keepe their feastes there, and are so welcome into it.

Pea, not onely Murderers, Spoylers by the high way side, and Ravishers of women, but also, all whatsoeuer (without terrour) a man can not call to mind, too witte, All Buggerers, all such as lie with theyr mother and sister, all Sodomites and Gomozites, all seducers of children, all vngodly Epicures, which openly doe scoffe at God and Christ, all blasphemers and cursers, all periurers, all whoores and knaues, all proude and salte bitches, al Watodes, Ruffians, and Newes haunters, al bill aines & thēues, al falsifiers of Scriptures and Gods testament, all traitours and ministers of popson, al dice coggers, false counterfeiter and clippers of coyne, claubackes, Parasites, Hanggebyes, Shifters and Coueners, all Sorcerers, and Coniurers, all newe fangled and inuenting
 It 3 practisers,

Ioannes de la
Casa Archbis
shop of Bene-
uenta, hath
written a
booke in com-
mendation
of Sodomi-
try, calling
it A godly
worke lay-
ing. That he
tooke great
delight in the
same, and
used 'nno.

ther bedfellow: he was Deacon of the Apostolical chamber, and the Popes Embassadour throughout the whole country of Venice, and he is the same which first permitted the register of the forbidden booke to be examined in the yeere 1549. the 7. of May. And the booke wherof we mention was printed at Venice, by the printer called Nouns, Petrus Aretinus hath bin likewise a great scholer to Popes, and hath published many booke, wherein he treates of many matters touching harshery, and caused many filthie and vnseemly pictures to bee made at Venice, and sundry sortes of bawling to be printed, and made a booke and exposition vpon the same. In the yeere 1558. in the dayes of Paul the 4. was one at Ballin, who openly in the publike scholes argue vpon Sodomie, and Matrimony, in commendation of Sodomitie. Of this disputation the Italian booke be full.

Also whether the soule be mortal, & whe-
 ther Christ hath euer bin, like as Pope
 Leo the tenth did. There is kept the sta-
 ple of al villanie which may be thought
 on. Where do men fetch dispensations for
 al sinnes and incontinent living: like as
 may expressely bee seene in the Taxa Poeni-
 tentiarum. Where do they buy and sell holy
 and unholy women and men, sons and
 daughters, soule and body, Bulles and
 Pardons, benefices and Benefices: yea
 God and the Diuel, S. Peter and Saint
 Paul, and all thinges whatsoeuer, are
 put to sel. Yea the towne it selfe would
 be solde, so farre forth as a merchant
 might be found, who had mony ynough:
 for as sixtie or seuentene hundredeth
 yeres ago, was prophesied by one named
 Ieremia. To conclude, there is not any
 thinge so wicked nor irksome in all the
 world, which is not frankly and freely
 allowed and permitted to bee doone in
 Rome: only is excepted and forbidden, to
 be godly. Like as y^e aforesaid Spoke
 Baptista Mantuanus himselfe hath testified,
 writing thus:

This doth
Salus. declar
 in his histo-
 ry named,
*Ballum Inguir
 thinum.*

Vinere qui sanctè cupitis,

Discedite Roma:

Tt4

Omnia

Omnia tūm liceant,
Non licet esse pium.

That is to say:

All you which desire
to liue in holinesse,

From Rome must retire,

the sinke of sinfulnessse:

Where all things are free,

for euery man to vse:

Save godly to bee,

which all men must refuse.

Beholde, for this cause was maister

Gentian well and wisely aduised,

would not reason too farre in these mat-

ters, fearing least he might haue toucht

the Citie of Rome to nigh: for so much

each worth sufficiently knowe, that

the thrifte and staple (of those things

which he did burthen the heretikes with

all) is in the Citie of Rome, yea in the

Court and pallace of the holy father the

Pope. For Rome (as the Italian Poet

Franciscus Petrarca hath finely sung)

is a right,

Fontana di dolore, Albergo d'ira,

Scola d'errori, e Tempio d'heresia

Gia Roma, hor Babylonia falsa & ria,

Per cui tanto si piagne & si sospira.

O facinus

O fucina d'inganni, O prigion d'ra,
 Oue'l ben muore, e'l mai si suture & cria
 Di viui Inferno, vngran miracol fia,
 Se Chisto reco al fine non s'adira,

Item :

Nido di tradimenti, in cui se coua
 Quanto mal par lo mondo hoggi si spande,
 Di vin serua, di letti & di viuande,
 In cui Lussuria fal' vltima proua, &c,

That is to say:

*A gulfe of great grieve,
 a rocke of furious rage,
 And (take it in briebe)
 a scholl or common cage
 Of errors most strange,
 Faire Rome to looke vpon :
 But (marke well the change)
 now heastly Rabydon,
 O dungeon most deepe,
 of fraude, deceipt, and guile :
 O cage, fit to keepe
 her hate and vengeance vile :
 Where vices preuaile,
 where vertue lies stark dead,
 where sinne with full saile
 all sheres back long misseled,
 O wharfe poole of hell,
 O foule and stinking Lake,*
 Such

Such as in thee dwell,
 all goodnesse quite forsakes,
 Arare and strang worldes wonder:
 thou wilt of all be thought;
 If Satan keepe thee vnder,
 and Christ set thee at naught;

Item:

O nest of diuelish treason,
 from whence all vices issue
 O enemie to reason,
 O fatall foe to vertue:
 O drudge to dronzie drunkenesse,
 and surfeiting excesse;
 O shrowde of shifters shamelesse,
 as whores and such like ghesse, &c.

To the contrary heereof, these Heticall and Vaguenote Preachers, like as they are sworne enemies to the holy Romish religion, so in like manner doe they hate and persecute the ancient Romish orders and worthie traditions: especially in that thise accursed Citie of Geneva, they are suche terrible enemies to our Romishe practises and worthie feates, y if any dare once presume there with women, to practise the Romishe, Gomorian or Clementine maner, he should
 first

first bee made a Cardinall with a redde hat upon his head : or a Bishop at Wyborne, where he might giue his benediction with his heeles : and his Mantle or Bishops cloake would not stand him in thirtie thousand Ducates, like as the Mantles doe at Rome.

Therefore, if maister Gsnrian his case be not cleare, as it is too bee doubted of one so faithfull a subiect of the holy Romishe Church, but that he is somewhat tainted with the Romishe holynesse : I would by any meanes aduise him to visite these newe found Preacher's, or to taste of the Huguenotes reformation or mortification. Although it seme by his writing, that he wouide gladly knowe howe the matter is wrought amongst them : but if hee bee wise, hee will keepe him thence, and beare aloofe from them, for it might breede a scabe, and cause all the beines in his body too repent his enterprise. For their mortification is to the Romishe beleewing Christians, such a bitter receipte and lothsome pyll, that it wouide goe neare too make them burst. If maister Genrianus bee well in his wittes, hee will packe thence, and rather

rather trudge to Rome to his father the Pope to holde with the mortification of the holy Church of Rome.

Ezech 16, 25.

For our deare mother is so kind, that shee gladly receiueth all commers into her lap, according to the expresse text of the Prophete Ezechuell, to wit, The daughter of Israell hath layde open her legges, for euery one which passeth by her: and receiueth euery one, Lutherans and Huguenotes onely excepted. And further provided, that the tarations and rates of the Apostolicall Penance parlour, be allowed, in token of an vpright penance. As namely: Whosoever hath layne with his moother or sister, the sayde, shall for foure pounce Turnoies, be remitted.

But whosoever, besides this, haue committed aduoutie with her, too witte, she hauing a husbando, then muste hee paye six pound.

Whosoever is accused and founde guilty of Symonie, shall be forced to pay, five and thirtie poundes Turnoies.

But whosoever hath slayne father or mother, sister or brother, the sayde shall scape scotfree with foure poundes, one Ducat,

and

and fixe Carlines : and so of all other, Vnder-
 floode alwaies, that this valuation is ment
 & taketh holde, so long as the Romish Court
 is resident on this side the Mountaynes,
 namely in France : For if she haue her habi-
 tation, on the other side the hilles, as in Italie,
 then for poundes and pence Turnoys, shal be
 reckoned poundes and pence sterling: like as
 the Iurist or Lawier Ludouicus Cornesius
 hath written, and mentioned,

In summe, they cannot commit any
 so great a fault, but they may at Rome
 for a peece of money, haue dispensation
 for it, and so scape free without blame or
 punishment, insomuche as they shall
 neuer come in Purgatory, if they can
 keepe themselves from Hell mouth :
 Whereas Gailler Gentian shalbe more
 welcome a greate deale, then at Geneva,
 or else where amongst the Huguenote
 Preachers. And this worthe Booke
 or Epistle which hee hath made, may
 serue him very well at Rome, for a
 special recommendation to the Holy Fa-
 ther the Pope, for to obtaine him a
 Bishoppes Wyter, or a Cardinall
 hat.

*In Reg. Can-
 cella. In re.
 gula de valo-
 re exprimen-
 do col. 4.*

The vii. Chapter.

Wher in is giuen to maister Gentian & all other holy Catholiks, good and wholesome Councell: And thus the booke concluded.

BUT aboue all thinges in the worlde, I woulde wishe maister Gentian, to be perswaded to remaine stedfastly, and sticke close to the olde customes and traditions of his predecessors, like durte to a Carte wheele, and he cannot speeche misse: For although he be then a good fellow with the rest, or an Aleknight, or one which loues the company of priuie menches: yet so long as he is not an heretike, it makes no matter: he neede but once in a yeere to go to Mass, and seruie an high feast day, and then shall he be taken for a good and faithfull subject of the holy Catholike Church. And aduise that after his death he shoulde passe to Purgatory: yet shall so many Masses (which now are fallen in price and become good cheape) be said for his soule, that he with hose and shoes, shall see heauen as straight as a sickle.

Therefore must I greatly marne

and reioyce at his wise, deliberate, and well promised conclusion, which hereto he hath anniered, to wit : That he will remaine permanent in the lappe of his bearely beloued mother the holy church of Rome, without meddling or hauing ought to doe with the Heretikes.

For seeing they cannot (as he saith) be faithfull, forsomuche as they will not beleue all whatsoener the Holy Church doeth beleue : and especially will not beleue the holy Sacrament of the Alter seeing also it is a lye, that wee ought not to beleue any thing, but whatsoener GOD comprehendeth in the Scriptures, and that we may not adde or diminish any part thereof: and that in like case the Scripture doth hold on our side, being rightly taken and vnder- stande, after the exposition of the holye Church. Seeing they doe also call vs worshippers of Idolles, like as also the Jewes doe : seeing their liues be no better then good Christians liues, and that they detest & deride al prayers, fastings, and mortification. Seeing ther Preachers & Ministers may woorthily bee reputed for ignorant & vnllearned: yea also reproched

reproched for lewde and wicked liues;
 and that they can bring vs no better
 demonstrations, nor alledge other reasons
 than is in the Scripture: and that ma-
 ster Gentian euen vntill this very time
 hath hearde say, that there is no saluati-
 on without the Church: so will he then
 liue and dye with his deare and holy mo-
 ther the Church: and will not at any
 time forsake her, but vnmouable re-
 maine with her for euer. For although
 he with great hast did offer an answer,
 and makes a shew, as though he would
 runne in poste hast to the Huguenots
 sermons, yet he is not in earnest. I
 esteeme him too bee so stedfast and ob-
 stinate, that he wil not easily alter his
 nor his spots, like as Ieremie doth say
 of the blacke Dove and the Libbard. In
 the meane while notwithstanding, wil-
 I consider the merueilous burning
 scale, wherewith he is driven, then
 of meere necessitie forced, in the name
 of the holy Church, to beseech God, that
 the Huguenotes doe not answere him,
 but many find so much to doe with other
 waighie and hardie matters, that they
 doe not thinke on Maister Gentian, but
 feare

here, least it might so fall out (which I
 hope not) that he might be charged, for
 much as it seemes, that hee is drinen
 with such zeale to his salvation, that he
 regards neither Hedge nor Ditch, but
 runnes so directly thetherwardes, as a
 young headlesse Duck. Therefore had I
 rather request the Pope, that hee should
 in his mouth, and give him a good fat be-
 nefice, to the ende hee departe not from
 us in such haste: for it were so greate a
 losse, if the holy Church should misse such
 a strong pillar. they might go much too
 far both into the Ashes, which Gods good
 mother and all the Saints which are at
 Bruxelles on the high Altar of S. Goile, deliver us from, *Per omnia secula seculorum*,
 that is to say, for ever, Amen.

Further, I am friendly to request the
 good man, which did translate the Epistle
 of Gentian into the Dutch tong, that hee
 will take thus much paines more for the
 commoditie of our deare mother the holy
 Church, and so the rejoycing of the fore-
 said good man Maister Gentian, to trans-
 late this our exposition of his epistle in-
 to the French tong: to the end that the
 Wallons may in like manner ble this our

S. Goile is
 the chiefe
 Church in
 Bruxels &
 a cittie so
 called

Bee hive, and gather the Honey and
mycombe thereof, to the renoune, glo-
ry and honour of our mother the holy
Church against all her foes.

**The conclusion of this
Booke, to the Christian**

Reader.

Here shall thou (welbeloued Re-
ader) a shorthe exposition and decla-
ration vpon the Epistle of letter
444 of the moste learned Doctor of
Sentian Haruer: which serueth not onely
thereto; but to all other booke and wri-
tings of the Catholike writers, and de-
fenders of the Romish Seate. For we
haue herein (as bryefely and expedy
as may bee) rehearsed the two chiefest
foundations, whereon all their Scrip-
tures, reasons, conclusions, and Syl-
logismes, are founded and built, namely:
The first, The holy Catholike church
what she is, wheron shee dependeth, and
howe far her authoritie and power doth
stretch.

And the second, namely: The exposition of the Scripture: wherein each may see with eyes, that howbeit the Huguenots and Lutheranes doe alwayes referre them to the texte of the holy Scripture, yet our deere and louing mother the holy Church can so aptly handle the sayde text, that she maketh it so fit and pliable, as it doth wholly bend and stretch to her advantage. When reade the same, and except our paines in good worth: and considering the groundes reasons of all commotions and insurrections, which from soyle pæres hitherward haue bene in Ch:stendome, for causes of Religion and Gods seruice: pray vnto God, that he, for his Sonne Iesus Christ his sake, will shortly appeare, and with the b:eth of his mouth, and force of his holy spirit, confirme & destroy the wicked masters, and falsifiers of his holy word & doctrine, to the glory of his moste holy name, and the edifying of his Church and congregation.

But seeing that here aboue in this our B: hinc of the Romish Church, we haue often and in sundry places repeated, that w many rags & patches it is

botcht and sowed together, and select
 from diuers and sundry sorts of flowers
 and hearches, to make the honny sweets,
 we will for thy delight and for the fur-
 ther declaration and confirmatio of that
 which is said, dilate, and more amply de-
 clare the condition and propertie, or ra-
 ther comoditie of our Bee hive, the o-
 riginall, disposition, nature, cunning, and
 capable capacitie of our Bees, in their
 Honny and honny Combes, their rules
 and regimentes, with all things apper-
 taining to the ende it may bee knowne
 wherein they doe agree with our com-
 mon sorte of Honny Bees, and in what
 respecte they disagree and decline from
 them. In which treaty, wee will pre-
 sently followe with the description of
 Bees, which Aristotle in Greeke, Varro,
 Columella, Virgil & Plinnie in Latine, haue
 wittily written, and for our learning left
 behind them. But because none shall
 thinke, that wee will in any respect be
 iniurious to the holy Romish Church,
 forsomuch as we compare her holiness
 and unmoouable foundation, to Bees,
 and a Bee Hine, I will first and before
 al other matters, rehearse the high praise

and

and commendation which she herselfe
doth attribute vnto them. For behold,
these are the wordes which she doth vse
vpon Easter euen, in the hallowing of
sanctifying of her Easter Tapers.

*Cum igitur huius substantie miramur
exordium, Apum necesse est laudemus ori-
ginem: Apes verò sunt frugale, in sumpti-
bus, in procreatione castissima, edificans
cellulas et eo liquore fundatas, quibus hu-
mana peritia ars magistra non coaquatur:
Legunt pedibus flores, & nullum caninum
foribus inuenitur: partus non edunt, sed ora
olentes concepti foetus reddant examine,
sicut ex eplo mirabili Christus ore paterno
præcessit, Fæcunda est in his sine partu vir-
ginitas, quam utique Dominus sequi digna
tus, carnalem se matrem habere, virginita-
tis amore constituit. Talis igitur Domine
digna sacris Altaribus tuis munera offerū-
tur, quibus te letari Religio Christiana nō,
ambigit; Per Christū Dominum nostrum,
Amen.*

Which in our English tongue is
to say:

Forasmuch as wee doe maruellouslye
wonder, in considering the first beginning
of this substance, too white, waxe tapers,

¶ 3

then

then must wee of necessitie greatly commend
the originall of Bees: for they are sober in
dyet, and exceeding chaste in ingendering,
They make cloysters, and found the on the sou-
ple waxe, wherunto this inuention & know-
ledge is not to bee compared: they gather of
the flowers with their feete, & yet the flowers
are not endamaged by it: they bring forth
no younge ones, but deliuer their younge
swarmes through theyr mouthes, like as
Christe (for a wonderfull example) is pro-
ceeded from his Fathers mouth: they haue
a fertile Chastitie without bearing, which
example Christe hath thought good too fol-
lowe, and ordeyned to haue a carnall mother,
for loue of chastitie. Therefore O Lorde,
are such woorthy gistes offered and presen-
ted vpon thine Altar, wherein Christian Re-
ligion is assured, that thou delightest excee-
dingly: through our Lorde Iesus Christe, A-
men.

Beholde, heere we perceiue, what a
precious Iewel these Bees are. Where-
fore our deare and louing mother the ho-
ly Church of Rome ought not to scoone
or disdayne, that we doe compare her cu-
stomes and orders to a Bee hive, consi-
dering that shee her selfe doeth compare
the

the incomprehensible generation of the
 sonne of God from his Father, together
 with his birth, out of the pure and vir-
 defiled Virgine Marye into the Bees:
 which were in very deepe a great blas-
 phemie, if the Bees were not of so great
 valour and vertue, that by them we
 might liken & compare the holy Church
 of Rome. And seeing she sayth, that God
 is delighted with the giftes and presents
 of the Bees, why should not she her selfe
 exceedingly reioyce with our Bée hie:
 Therefore can none blame vs herein,
 vntlesse also they blame and accuse the
 holy Church of Rome for blasphe-
 mie. Which considered, we wil
 without feare or dread pro-
 ceede with this our
 Bée hie.

V v 4 Non



Now followeth further
the exposition and declaration of the
Bee Hine, and the description of the
Bees, the Honie and Honie combe,
with all thinges belonging
thercunto.

The first Chapter.

Whereof the Bee hine is made.



The Bee Hine then,
wherein our Bees
dwell, swarme, and
make theyr honie, is
made with tounge and
strong Clucker, or
Diets of Louen and
Paris, plaighted and wought together.
They commonly call them at Louen, So-
phimans or Quorlibers, and are founde
for the moste parte by the Basket ma-
kers of the Romishe Church: namely,
by Iohannes Scotus, Thomas de Aquino,
Albertus Magnus, and other suche like,
which haue bene very expert and cun-
ning in this Arte.

These robes thus wouen or plaighted to-
gether

gger muste f: p more security be bound
 also with grosse Iewish or Thalmodian
 cables, and then ouer that draw a clau-
 me or cleauing moztter plaister, made of
 olde rubbish or chalcate dust (where with
 all p ancient old decayed cotnices were
 wont to be mozttered and daubed) being
 good and small beaten to poulder, and
 wrought very thynne, with a litle chapt
 straw, which the Apothecaries cal, Pales
 Decretorum. wetting and often moztte-
 ring the same with scumme of the an-
 cient Doctors: and also mingled among
 the same so: ne newe chalke of Trent, and
 so wrought together with sande, which
 is digged out of the decayed welles of
 mens superstitions: or of that old sande
 which the Heretikes were wont to bind
 their argumentes withall. Here vnder
 you may also mingle some Yelwes lime,
 or Browen, which is a bette tough and
 cleauing substance, where withall the re-
 ste and Coloure of Babylon were wont to
 be bounde, and it is dyawne out of the
 pools and dead synke of Sodom and Go-
 more; So: here withall thou shalt make
 such an extoller moztter, that neither the
 bones of p sinners, nor the wiers of raine,
 will

will bee of force to moyſten it, or make it
to ſplitte. The maſters of the Beehive,
who looe to haue it ſomewhat garish to
the eye, vſe beſides all the reſt to make
ſnowe white Gyplus, or a kinde of play-
ſter of white bibbliſh Marble ſtone very
finely grounde in a Louaniſt or Parian
ſpill, being wrought with excellent
ſtrong durtie decrees, and ſo ſtroke ouer
with a whitening bruſhe or pincell, and
then painted withall manner of gallant
pictures and brane Images: for that
makes a gape ſhewe, and cauſeth the
Bee the rather to enter into it.

The ii. Chapter :

Declaring the firſt originall of theſe Bees.

CConcerning the firſt originall of
Bees, are ſundrye opinions amongſt
the learned. Some amongſt the Poets,
as Higinius and others ſaye, that there
was a woman named Meliſſa, whom
Iupiter did transforme into a Bee. And
it ſeemeth partely, that our Bees be of a
feminate diſpoſition. The other, as Eu-
hemerius ſayeth, that they are proceeded
of Hymettes and Hymetties, which do
noyſh and ſeede Iupiter, being in a cave
in the lande of Creta, and that hee (ſay
that

Meliſſa

that cause) did endue them with honnie:
 which fable therein doth agree with the
 trueth, soz somuch as the idol Iupiter and
 all other idols are nourished and main-
 teined with the hony of our Bees, and by
 them brought acquainted in the worlde:
 some suppose, they were first sounde in
 Thessalia, which is a very fertile soyle of
 all manner poysons, and sorcerers neces-
 saries: the other say, in an Island named
 Ocea: other some, vpon a mountaine Hi-
 nemus. In summe, whatsover it be, thus
 much is of it, that our Bees are exceeding
 old: for Moses mentioneth, that in E-
 gypt were such a sorte of Bees, David
 declareth also of a swarme of such Bees, *Psalm 118, 12.*
 which had inuironed him about: And *Esaie 7, 18.*
Esaie speaketh of the Bees in Assyria,
 and Chaldaea. Yet notwithstanding,
 our Bees doe somewhat differ from
 those, for, these were first bredde at
 Rome, in the dayes of Numa Pompi-
 lius, and continued many hundred
 yeres after, and are maraeillously
 increased: yet after that, the firste
 kinde being almost worne out, they
 are growne too an other kinde, in the
 dayes of Phocas the Emperour of
 Rome,

beome. But we will permit this to the
iudgementes of Astrolographers, and
psefente our matter.

The third Chapter.

Of the qualittie and sundry sortes of Bees.

Naturalhist.

lib. 11. cap. 18

Domestical

Bees.

Those Bees Ego, are of sundry qua-
lities, but are in a manner al brought
into two sortes or species, according to
the description of Plinie. For the one are
domestical or house Bees, and be con-
uissant among people. The other are
strange and odd, terrible to see to, more
teastie or angry, & with a sharper sting,
but withall more diligent in their Be-
hau. And albeit they are conuersant all
amongst people, and frankly bestow
their honey, yet be they more solitary and
stranger than the other, and therefore
are called with the Greeke worde Mon-
chl, that is to say, dwelling solitary or by
themselves, and are known from other
by a hood which they weare on their
heades. Wee will terme the first tame
Bees: and these wilde Bees.

Tame Bees.

Wilde Bees

Furthermore, they are both diuided
into foure manner of sortes or kinds,
after the description of Aristotle and Co-
lumella. Of which the very best are thier

4. sortes of
Bees.

and round: they make the most honeye
keepe company next to their King, a-
mongest which the most excellent are of
a sanguine colour, as though they had
redde scarlet wings. These reside on the
king, and are commonly by his side, be-
ing of both kinde, wilde and tame: the
other are of manifolde and sundry sorts,
with more varietie: but howe much the
nearer they approach to the king, so much
the thicker and rounder they commonly
growe.

thicke and
sanguine co-
loured.

The second kinde or sort resembled
are like to Waspes, Hornets, and Bo-
nets: they make not so much honey as the
first, because they come not of so good a
kind. Notwithstanding, they labour
earnestly, and bring also much honey into
the hive. They are in a manner of the
condition and nature of Hornets and
Hornets, saving that they loue not so
well to lye and scize on horses and kine,
as they doe on sheepe. Wherein they di-
gest cleane from the nature of the ordi-
nary Honeybees, which doe carefully
humme the sheepe, so feare least they
should intangle themselves, and sticke
in their fleeces. But these haue a good re-
medie

Like was-
pes.

but which
is called
the wool

medie so that, for they first bite away
their wool after y^e their skinn, and lastly
doe sucke their blood, to which they are
wonderfully addicted: and therefore (as
many) are called bite sheepe, or for by
ties sake, bishops. There are also amongst
these, which are as profitable in the
house, as any other, by reason of their
scarrenesse, for they haue very scarce
murdering stings, in so much as that
being stung by them, can hardly escape
death. For the wound can not be re-
medied with any thinge but with golden
salve: they are of y^e generation of wasps,
which Aristotle and Plinie doe name in
Greeke Ichneumones, which may be in-
terpreted Inquisitors, or after the La-
tine phrase Inquisitores, and after the say-
ing of Plinie are so called, because with
great industrie and diligence, they knowe
to seeke and catche the flies, and bite of
they^r heades, permitting them to live
that which remaines: howbeit, these
Ichneumones do most couet the wool and
blood of sheepe and are marueilous blood-
thirstie. They are likewise of both kinds
some tame, some wilde: But the wilde
are alwayes more scarce and deadly.

Thy

They are bredde or ingendred, after the same order which Aristotle doeth declare of his Ichneumones: namely, they take very venomous Spiders, named Phalangia, (which are found plentifully in Spaine & the olde Inquisitors walles & posses) and carry those to theyr holes: and after they haue greased them a good while with filth and durt (wherunto ours vse commonly popes grease) then do they set or breed on them, and after that sorte increase their kinde.

The thirde sorte is by Arlem named Peres, which signifies as much as theues and robbers, because they are of an exceedingly thievishe disposition, and haue a great large and broad belly commonly blacke like to. These deuoure great store of game, and loue exceedingly well the haacke of Rebendes and fatte benissed honey, which the Bee Apothecaries do name in Latine Veneficia: And therefore are called Veneficiai, or venificed. They are for the most parte tame, yet they are found not a few, which are of the wilde and straunge disposition, and they are separated amongst themselves, each ouer a severall office and charge,

charge, according as the king hath appointed them. So some haue nothing else to doe, but with an irksome buzzing by day and night doe swarme in their hie. But they knowe their rule, howe and when they shall swarme, and are for that cause called Regularis, or in Greeke worde Canonici. Some are appointed each ouer his hynicombe a parish, which they call parishes, by reason whereof they are called Parish Priests. The other are as Presidents in their uocation house, and haue eache ouer ten Bees under their iurisdiction, where they are called in Greeke Decani: which in our tongue doth signifie the tenth, or Captaines ouer ten.

Touching the wilde sorte of Bees, some are called fathers, or with a Cadean word Abbas, because they beare rule ouer the other Bees, like a father ouer his children. Some keepers, or after Italian and French phrase, Gardiens. Some are called the first, or in Latine Priores, Some Controllers or in Latine Prouinciales: each after his state and calling, and according to the rule and disposition which he beareth ouer the community.

common Bees, which common Bees
 are the fourth and last kind
 of Bees: according to Aristotle's declara-
 tion, are named in Greeke. *Cepheer*, &
 in Latine *Fungi*, that is after our lan-
 guage, *Swarming Bees*. These are
 the most profitable Bees, and yet the
 most in number: they have no sting, & will
 not worke, but live on the labour of the
 other, & chiefly the wilde Bees, amongst
 the which some live swarming frō doore
 to doore to find out haighes to fill their
 ragges; and therefore are called *Mendi-
 cants*, that is to say, beggers, as begging
 because they are of the begging order
 of Bees. But the same *Dyones* doe not
 live so from house to house, but flay in
 their Bees hives, and there get their sub-
 sistance with swarming, without labou-
 ring, or doing any good. As when they
 should do any good then do they count-
 ly misse, and are also for that cause called
Willebees, or *Passes*.

And these are the foure chiefest sortes
 and kindes of our Bees, agreeing very
 well with the description of Aristotle and
 Plinie. For touching certaine bloemes
 (whereof they mention) the which doe
 growe

grobles in the Bees hives, and are termed
by them with a *Choke* word, as nameth
them, and hath no other name in Latin
then *Cleros*, that is no severall or speciall
sorte of Bees, but is a generall name of
all the Bees, when they first come forth.
like as *Phinis* in the 10. ch. of the 11. book
hath written. For he saith, that in how
ever the Bees come not to perfection, but
remaine still woymes, then are they cal-
led *Cleros*, which fallow out in like order
with our Bees: so amongst the are now
called *Clerici*, but those which beginne to
fledge, and have a white spotte on their
heads which seems to be a white woyme
as *Phinis* saith. And if so be it, they re-
maine still in that state, without coming
to further order or degree of bees: then
they esteemed & accounted as of an im-
perfect creation, and have no other name but
Clerici, the white spot which they have
on their heads, *Tonsura Clericalis*.

The iii. Chapter.

A Description of Bees: of their ingendring
and procreation.

Further concerning the nature of
Bees, there is a difference betwixt
male and female, especially among

the milke. And they love to goe together, yet doe they not ingender the one of the other, but he most apte of them engendereth and make of their kind, like as Aristotle and Plinie doe plainly shewe: for without this King, they can not bring forth their like. Notwithstanding they can abide in these farre lands, named Cierus after they have but first ingendered by the King: if Plinie be credible in the sixteenth Chapter of the forenamed booke of his Histories.

The v. Chapter of the characte and being of these Bees and touching their king.

In their rule they resemble the common sort of honey Bees, for they have all one king, and can not abide without a king, whom they call Pope as if one should say, Pater Apum, that is to saye, The father of Bees, wherof it cometh, that we call all these Bees in the Dutch tongue Papen, and with vs Papistical Rieffs. For the Bees are called in Latine Apes.

This king hath a King in like manner, but he doth not occupie himselfe abroad, because al other bees are prest to doe him service, in whatsoever it pleaseth him to

¶ 2 commaund.

Papapater Apum.

growe in the Bees hite, and are termed
by them with a *white* word: namely
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then Cleros, that is no federall or speciall
sorte of Bees, but is a generall name of
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like as Phisic in the 10. cha. of the 11. booke
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euer the Bees come not to perfection, but
remaine still woymes, then are they cal-
led Cleros, which fallies out in like order
with our Bees: for amongst the are none
called Clerici, but those which beginne
in fledge, and have a white spotte on their
heads, which seems to be a white woyme
as Phisic saith. And if so be it, they re-
maine still in that state, without coming
to further order or degree of bees: for
they esteemed & accounted as of an im-
perfect creation, and haue no other name but
Clerici, the white spot which they haue
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the milke. And they loue to goe together,
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other, but he most al together ingender
and make of their kind. Like as Aristotle
saith Plinie doe plaunge the one: for with-
out this king, they can not bring forth
their kind. Notwithstanding they can
hinde in these forecited incomes named
Clerus after they haue bin first ingendered
by the king: if Plinie be credible in the fir-
teenth Chapter of the forenamed booke
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The v. Chapter
of the charite and being of these Bees
touching their king.

In their rule they resemble the com-
mon sort of honey Bees, for they haue all one
king, and can not abide without a king,
whom they call Pope as if one should say,
Pater Apum, that is to saye, The father of
Bees, whereof it commeth, that we call
all these Bees in the Dutch tongue Pa-
pen, and with vs Papistical Riests, for the
Bees are called in Latine Apes.

This king hath a sting in like manner,
but he doth not occupie himselfe abroad,
because al other bees are prest to doe him
service, in whatsoever it pleaseth him to

¶ 2 command.

Papapater
Apum.

commandment first as this king of be-
nebes hath a spot on his head: so this
king hath he hath a token or marke on
his head, like a triple crowne: bowen
all the other bees as hath bene said, he
beare in like manner a round white spot
in the middle of their heads, in manner
of a crowne. They sit all at once about
this king, and yet for themselves they
make no account towards him, he goeth
somewhat abroad, but when he hath deter-
mine to go forth any whither, it may be
perceined long before, by the swarming
humming of the forerunners. And when
soever he goeth out, the whole swarme
followeth him about him, & attendant
they carry him on their shoulders, like
all the other bees so carry their king.

They have likewise certayne loyters
by him, and seruitours which garde him,
and some other of the very best, which is
of a reddish or sanguine colour, & remaine
in waies next to his side, and are for the
cause named Latereles, or Latere, in
latine, each one would faine be next to
that is repared for great honour: when
he settles, there is the host of the whole
swarme and Staple of the honnle and

to the right
of the left

the combe: and such as dwell many hun-
dred miles thence, haue not withstanding
they fight further warres: Inholoener
hath him to friend, shall in like manner
have friendship of al the whole swarme:
when they lose him, then is all their po-
uere spilt, and worke at an end: so they
scape pensively to their selles and clo-
ses, and there burre in swarme so long
and so much, till they haue gotten ano-
ther. And if by mishap it chaunceth, that
there be two or three kings, (like as hath
often bene seene,) then fall out great
strifes and trouble among them, and
they be at mortall warres together: yea,
come not, till the one or the other be dis-
patcht and made away: like as Virgil
hath finely set forth.

The vi. Chapter.

Of their Burialles.

They obserue their burialles very
carefullie, like as also the common
humane bees doe, and make a great hum-
ming. Whensoever they carrie any of the
dead forth, with the sound of hallooed
hollas and pannes, they are greatly to be
conceited: for with such ringing they are
well holpe by a multitude, and then they
gather

Argentina
and *Num.*
mularia are
phrases al-
luded to
coyne or
gold & sil-
uer,

gather together in their beehive with
great humming. But especially they are to
be comforted when they are penuried
at ease, in a burnt incense of good herbes,
to wit, *Argentina* & *Nummularia*: for the
sense they lose a life, according to Virgil
writing, *Quid facit* the common beehives
are well pleased with burnt incense of
Cassa, *Phymis* and other sweet smelling
herbes. They observe the Vigils like to
other bees: for there are some which run
in the night with a great humming, and
swarm the one to y other, like as if they
were singing *Hattins* or *Deprofundis*.

The vii. Chapter.
How these Bees worke, and howe they be
maintained.

These Bees in theyr labour resemble
much the common sort of hony bees,
for they cease and from work in the win-
ter time, & when it is foule weather. They
intend not too labour, untill first the
Bees be bad, and having once begun
they cease not so long as faire weather
continueth, but as I have both wrote of
other bees. But herein they differ from
the other, in that they cannot make any
hive of their honycombes, but it must be
made

made to their handes, by certaine other
 Apothecaries, which are skillfull in the
 same, and make the honycomb after this
 sorte: They take floure of three vners of
 honydeawie, which falleth from heauen
 vpon the Propheticall and Apostolicall
 houses, and is commonly called, *Manna*
copiste, or *Drosomeli*. It was wont to be
 found plentifully in Galabria, but now it
 is called in Germany, England and France,
 is also very rare in the West countries.
 Not this may they not by name put in
 the hie: for it would cause the Bees
 to haue a laske, and would all die of it.
 Therefore do they hate this exceedingly,
 inasmuch that where they are conuer-
 sant, this heauenly deawie is scarce and
 hard to be founde. Therefore the Apo-
 thecaries must first temper this hony-
 deawie in this order: They let it be mol-
 ten first by a whole fire of Sophisticall
 scholes, & after that they do let it sit the
 more than the one halfe away, in a thick
 and troubled muddie water, which they
 haue drawne out of the Tiber at Rome,
 the Sene at Paris, or the Dilie at Lon-
 don: and heeing thus sodden, do still it
 in a clocke bell, or Demours hoo, so long

Tiber, Sene
and Dilie,
are riuers
so called.

anointment, that the nation of the world
 be cleansed from, and that the Quakers
 shall be driven from the world, and
 to this Quakers shall, they might
 take a plaster cake, which they make
 thus: take a pound of white wine
 sell, which let soke three dayes and then
 mixt in strong Romaine or Balsome
 or if you can not get Romaine, use
 Starcke, then take of the best Vinum Theba-
 icum, which is to be got, or of the
 wine which the whore of Babylon use
 to drinke to give kinges and princes to
 drinke. These countels thus soude
 and the stalkes and eardle pickt cleane
 away, you shall bruse or beate very fine
 in a Parisian moyle, and after moyle
 them with strong Romaine or the
 cream, straining it through a Spanish
 cloute, or an Inquisition bolter, and
 with a little drinell of the olde teachers
 and strude together you shall with
 wherewith the Bollen of Rome be seale
 (so much as neede requires) make it in
 Plaster cake: which Plaster cake is
 the Apothecaries, named Passillus, or
 the Riddell Romaine, and this cake a
 the bespoken and powred over the

and 2, 100 T
 which be a
 278 T
 100 T

the so named Quinta essentia consisted of
any sort of bee, you shall see in the Bee
hive. For this is the Honey combe, and
the habitation wherein the Bees labour;
if so be it, you cannot make the same,
you shall finde it to be soke at Trent; for
there haue these Bees Apothecaries
in the space of three or three yeares
being gathered, a long time toge-
ther, too make so much of this honnie
combe, that it may suffice all the Bees
in Europa, and is soke very good chepe.
You may cause it to bee brought thence
by the Barberbers, which commonly
sell their wares amongst the Mount-
aines in Italy.

The eighth Chapter.

Which sheweth on what flowers and herbes
these Bees labour and gather honie.

These Bees doe labour almost on all
sortes of flowers and herbes; but
some say, that they cannot worke of
any herbe, which is called in latine Ru-
scus, and in Dutch Patience, which hath
in it Patience, neither yet of any other,
which be called Chenopodium and with
the Germanes, is called Swines death. So

these

these two herbes, our Bees in like sort
 haue no lust or desire: but aboue all they
 hate all other Herbes, of which the one
 is called amongst the Apothecaries,
 Graia Dei, or the mercy of God: the o-
 ther, Palma Christi, for whosoever
 presume to set these herbes by their beehive,
 they would all at once set vpon him, and
 kill him with their stings. Therefore if
 any will keepe this Bee-hiue, he must
 fence his garden from such hearbes: but
 he shall sow and set these hearbes follow-
 ing, wherein they haue a singular de-
 light, as namely Broad way, Cokoe flo-
 wers, Meeucumbers, or wilde Cucum-
 bers, Dogges tounge, and Dogges ribb,
 Calues snout, Cattes tayle, Woolues
 clawe, Gose grasse, Goates bearte,
 Bucke beanes, Dogges grasse, Toades
 flowers, Libards clawes, Bad hearbe,
 Cogworth, Penny male and female, a
 man and wife. And next to the Bee-hiue,
 hee shall set Dopes hearbe, Dopes head,
 Dragons blood, Seven tyed hearbe,
 Dones head, Folsch mathes, Romish
 morsels, or diuels bit, Romish ropes or
 rigges, (as it please you to terme them)
 Woolues berries, boldflowers, and Can-
 terbu.

cuntrye toyles. Also a litle further from
 the beehive, whether comonly they goe
 to place themselves, shall bee Virgins
 markes, mayden hayre, Capillus Vene-
 ris: For therewithall they are wonder-
 fully pleased. Also Pothearbe and Cup-
 berpes: for these they oftentimes like
 better then Beentided hearbe or Pops
 herbes which grow next thoyr hieue. And
 it shal be, that you haue the commodity
 of a running water by it or a faire ditch,
 that wil be patte, & fit their turnes mar-
 vellous well. And you shall set in it, the
 herbes called Vmbellus Veneris, and
 Nelson Merionis, which in the German
 tongue is called Narren Kolder, and shalt
 not forget to haue nere aboute the Bee-
 hieue some beanes growing with theyr
 flowers. And further, if thou canst so
 bring it to passe, thou shalt place a spitt
 neare from the same: for they flye loo-
 king about the spittles, because they re-
 member them in lightnesse and instabi-
 lity. And if thou wilt, thou mayest
 also set a spitt neare the beehieue, and
 shalt not be the worse. Their Chapter, of the diseases
 of Bees, & the remedies to the same. To followe the
 inquirye

These

These Bees in like manner are not without diseases; like unto other common Honey Bees, and are especially troubled with the laske of the purse, and with the money droppe: and then as they quite out of hearte: therefore must their Hives be often perfumed & smoked with the famous hearbes, to wit, *Argentina Nummularia*, *Goldmaries*, *Sparrowgolds*, *golde flower*, and other such like. The Apothecarye knoweth also to make a syrope, which is very good against all theyr diseases, which is this Recipe. A handfull of Rootes of some tide hearbe, of Rattleflowes, *Cornemouth*, and *Penynmale*, and beate them with Devils milke, & sprinkle or mingle the same with the Quintessence of sulphur made stand further, a hole of white soft meale, with hogges grease made firme and round, and that set together with *Scall thomas*; and other herbe, & with nine leaves of *Alleho*; being done, steepe it, & let it soke in the syrope, & then hallowed with fine singed herbe: put to the same so much honey, till it waxe a thicke syrope. This syrope is called of the Bees Apothecarye.

Syrupus Missaticus, which is very good
and costly to bee layde in the Beehine.
For if the Bees eate of the same in the
morning fasting, they shall not dye the
next day, untill their breath bee gone
from them. And if so be they happen to
die, then shall they immediately passe to
the Bee heaven. It might also by greates
chance fall out, that the whole genera-
tion of Bees might perishe, like as in
some countries hath bene seene, as Eng-
land and Scotland: for the smothering of
the Bees by incensement, which hurteth you
and comfort, whom in any case follow.
Remember alwayes that you, in stead of
incense, may also take a Hogg or an
Ass, & keep his mouth or nostrils, like
as you do with wine: doubtless, you need
not to kill him, but only straiten certaine
holes under him of the most principall
herbs we have named in the Beehine,
as Popes herbes, and Scedentive
herbes, and let him live a while on these
herbes in Bees doing, you shall
wonder. In of this Ass or
Dog will rule a swarme of Bees.
In this doing, you may maintaine the

The x. Chapter.

Of the Wax and bonnie of these
Bees.

The Wax, whiche these
make, is called Bull Wax, being
great estimation, and soldes very dea-
per a great deale dearer, then the wax
thereof in Colde: but it is exceeding
cible, for who so bath of this wax
lette he hath great prebeminence: for
Lent, o' upon any fith day in the
yeer may eat helthe with out any
dangier of the lame: he may marrye
hys wife with whome he will: nea, alow
that were his olde sister, without
reputed as here fike to: being the
wax is also defended from Iniquity,
one that eateth mustard is free from
dangier of humder. For it is
what is any with this wax, as
before Luciers gate, he should be fow-
beliger fow o' foure soules out of
gato, fow o' his fow: yet well
berthode, is fow fow the wax be-
melte through the heate of the fire
there must stand vpon it, the wax
deale impelled with a Kinge.

Pharmacopoeia.

Formales singulorum.

Concerning the honey, there are some Countreys, in which no other is used then of these Bees: and whereas it is greatly esteemed, to witte, about all, in Spaine.

It was wont also to be much used in Germanie and Fraunce, but is growen now out of request, and with many nothing regarded, like as it is also fallen out in the base countreys: but the Spaniards haue of late brought whole happe loadings out of Spaine, whereby it is become more vsmall againe, yet by experience it is founde, to bee vnnaturall and vniwholesome, yea very hurtful and poysonable to be eaten. For it is of the same operation, which Plinie both men-
 tion, speaking of the poysonable Honey, declaring that the same may be knowne by that it is not fast nor thicke, but of a rubbie colour & strange sente, which wilkes sone into the heade, and prouoketh sneezing: such as haue eaten it, doe cast themselves downe to the grounde, and seek to coole themselves, &c.

In the 21
boke of the
naturall
historic in
the 13.
Chap.

This is the description whereunto shall be added the nature and operation of our bees, both which fully agree. For it is in like man-
 ner

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thus herein, so much the more sick and
 afflicted they become both in heade and
 heart. They rane soze and are verie
 greivous after the foresayde syzope called
 Symptomaticus: but the more they blu-
 ish, the more they swell with selfeholi-
 ness, so that they are like to burst: some-
 times they were faint hearted, and lose
 their courage, their eyes are darkened,
 their eares stopt vpp, all their partes
 numme and astonied: And yet they
 are perswaded too be most strong and
 well, and to haue their senses at liber-
 ty, to vse their limmes, feeling and vn-
 derstanding. We finde some, which haue
 such the like accidents by Symptomata,
 as though they were bitten of a madde
 dogge, hauing their bodies wholly bloud-
 ish and sanguine coloured. They are
 ashamed and shunne the light: they
 haue an euerlasting payne, like a gnaw-
 ing worme at their heart: they swaine at
 the mouth, yea, they bark and blowe,
 and also bite those whom they meete,
 although it be their olone father and
 mother, sister or brother, those only ex-
 cepted, which are troubled with the
 melancholy humors.

same disease: so to such they do no hurt
or damage. Some of them runne a pelle-
grimage to S. Hugh, or S. Gode, in like
case to our Lady at Halle: yea they stiche
ynt to runne to Italic: to our Lady of
Loreto, or to Spaloe, to Montserrat, and to
Compostella, & to Hierusalem, and to other
places more, hoping to finde some relie-
fing of the Saints, but al wit not helpe
them.

The xi. Chapter.
*Which sheweth a remedy for all those, which
are diseased with the hony of these Birds.*

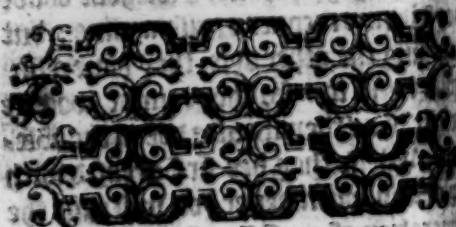
The onely remedie is, to make them
cast al, whatsoener they haue recei-
ued and taken in (but that will they
hardly doe:) And after that, shall be mi-
nistred vnto them euery morning a cup-
per of the heauenly honny dectar,
wherof we haue spoken before, wholy
raue and vnspode. And after they haue
used this a while, and that their body is
well prepared and cleansed with the
same, then shall they receiue a drink of
the sap of Gris Dei, and of Palma Christi:
and so (with Gods helpe) shall by that
meane come to good health & perfection.

The xii. Chapter.

Declaring how it is to be taken, that which
Aristotle writes, that the bees die, when
they are annointed with Oyle.

Touching the reste of that whiche
I might bee sayde of the nature and
properties of Bees, I referre you to Ari-
stotle to Plinie, or to Columella. For our
Bees doe in a manner agree wholly with
theys. Whely you are too hote, that
whereas Aristotle and Plinie doe write of
the other & common honny Bees, that
they die, whensoever they are annointed
with Oyle, that is to bee understode, of
a speciall kinde of oyle or grease, which
is called holy or hallowed oyle. For whe-
nour Bees are annointed with the same,
then are they queasie, & without doubt
doe seldom recover or rise againe: but
touching the other oyle, they haue a sin-
gular ioy in it: for they cannot worke
right, or as they shoulde doe in the Bee-
hive, unlesse they bee first greased with
oyle. And whensoever you shall raise the
generation of an Asse, Calfe, or Hogge
(as was sayde a little before,) then must
you grease the same a good while with oyle, or

else it will take no effect. There is also
made a certaine confect of Oyle, Salte,
White Virgins waie & spittle, where-
withall they be heales bee smeared, be-
fore they come or are bredde to any full
perfection. And if they will not per-
fect, then they are greased againe with
oyle: for therewithall are they formed
and brought to a fashion, and when they
come to be full growne Bees; then must
they the thirde time bee salued againe
with oyle, and therewithall they
come to a full naturall and
most perfect kinde.



The locke of this

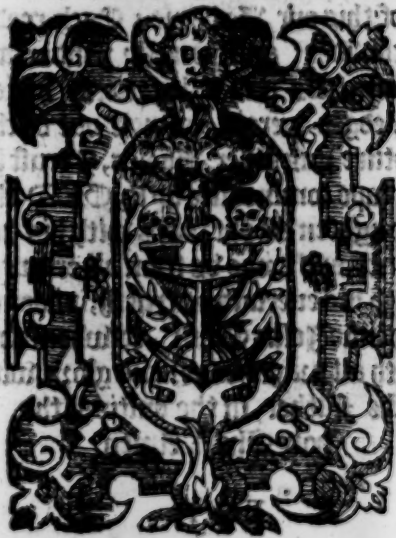
Booke.

Herein I thought good to instruct
 thee, good reader, to the ende thou
 mightest discern the nature and
 propertie of these Bees, from the
 other common honny Bees: and not to
 thinke, that in al respects they agree, but
 differ in many: But, whosoever hath
 any understanding, will perfectly perceiue
 it of himselfe. Therefore will wee not
 trouble thee any longer, but make an
 ende of this our Bee hive: Each reade
 and consider, and specially ponder all
 the witnesses and allegations which
 are alledged herein, as well out of the
 Scripture, as other Bookes, I trust he
 shall reape commoditie by it, **GOD** the
 Lorde lighten all our harts with his ho-
 ly spirite, and keepe vs from all errors,
 through his everlasting truth, wisdome,
 and Sonne Iesus Christ, to whom be-
 longeth all prayse, honor and glory, with
 the Father, in the unitie of the
 holy Ghost. Amen.

FINIS.

The Locke of this
Book.

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